



The spake
of the sufferings
of CHRIST, and the Glory
which should follow.

THE

Christ of the Psalms;

OR, THE

KEY TO THE PROPHECIES OF DAVID

CONCERNING THE

TWO ADVENTS OF MESSIAH.

BY

CHRISTIANUS.

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P R E F A C E.

SINCE the first establishment of Christianity in the world, the book of Psalms has been for Christians in all ages an inexhaustible treasure of devotion.

Composed by David, and others who like him spake as they were moved by the Holy Ghost, they formed a considerable part of the worship of God's chosen people in the Tabernacle and Temple under the Law; and so by a kind of natural transition, if not by direct Divine appointment, they passed into the service of the Church under the Gospel.

Modern commentators for the most part divide the Psalms into two classes; those which they call Messianic, directly and plainly prophetic of Christ's Advent; and those which they consider either not to admit of such interpretation at all, or only so indirectly, by inference and analogy. We believe it to be more strictly scriptural to regard them all as Messianic, all full of Christ. It was the Spirit of Christ, both in the prophets and in the writers of the Psalms, that "testified beforehand the sufferings of Christ, and the glory that should follow" (1 Peter i. 11). Jesus Himself, on one occasion after His resurrection, thus summed up His teaching of the things pertaining to the kingdom of God: "These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. Then," it is added, "opened he their understanding, that they might understand the scriptures" (Luke xxiv. 44, 45).

We learn from the prophecies contained in these holy writings that, as truly as the sufferings of Christ were exhibited on this earth, so assuredly will be His glory.

It is clear from the fact of our Lord's reference to the book of Psalms, as well as from the other quotations from the same book by the apostles, that David must be regarded and honoured equally with the other prophets, whose writings form the canon of the Old Testament Scriptures. David speaketh not of himself, but of some other man. "Behold the man," said Pilate to the Jews; and it is of Him the prophet wrote, both concerning His humiliation and His exaltation.

The psalmist's prophecy came not of his own will, neither are his words merely the narrative of his own experience; he spake as he was moved by the Holy Ghost. In the Spirit he spake of the mystery of the incarnation of the Son of God, of His sufferings, His death, His resurrection, His ascension into heaven, His intermediate work from the time of His resurrection until His return in power and great glory to set up the kingdom which shall never be destroyed (Dan. ii. 44). In the visions of God the prophet looked forward to the second Advent of Messiah, and was moved by the Holy Ghost to sing "*the new song*," in anticipation of that joyful event. He foresaw and foretold the redemption of the world from the bondage of corruption, at the glorious manifestation of the sons of God (Romans viii. 19, 21).

All these things form the burden of David's song, and caused him either to tune his harp to joy, or to sorrow's melancholy yet pleasing strain.

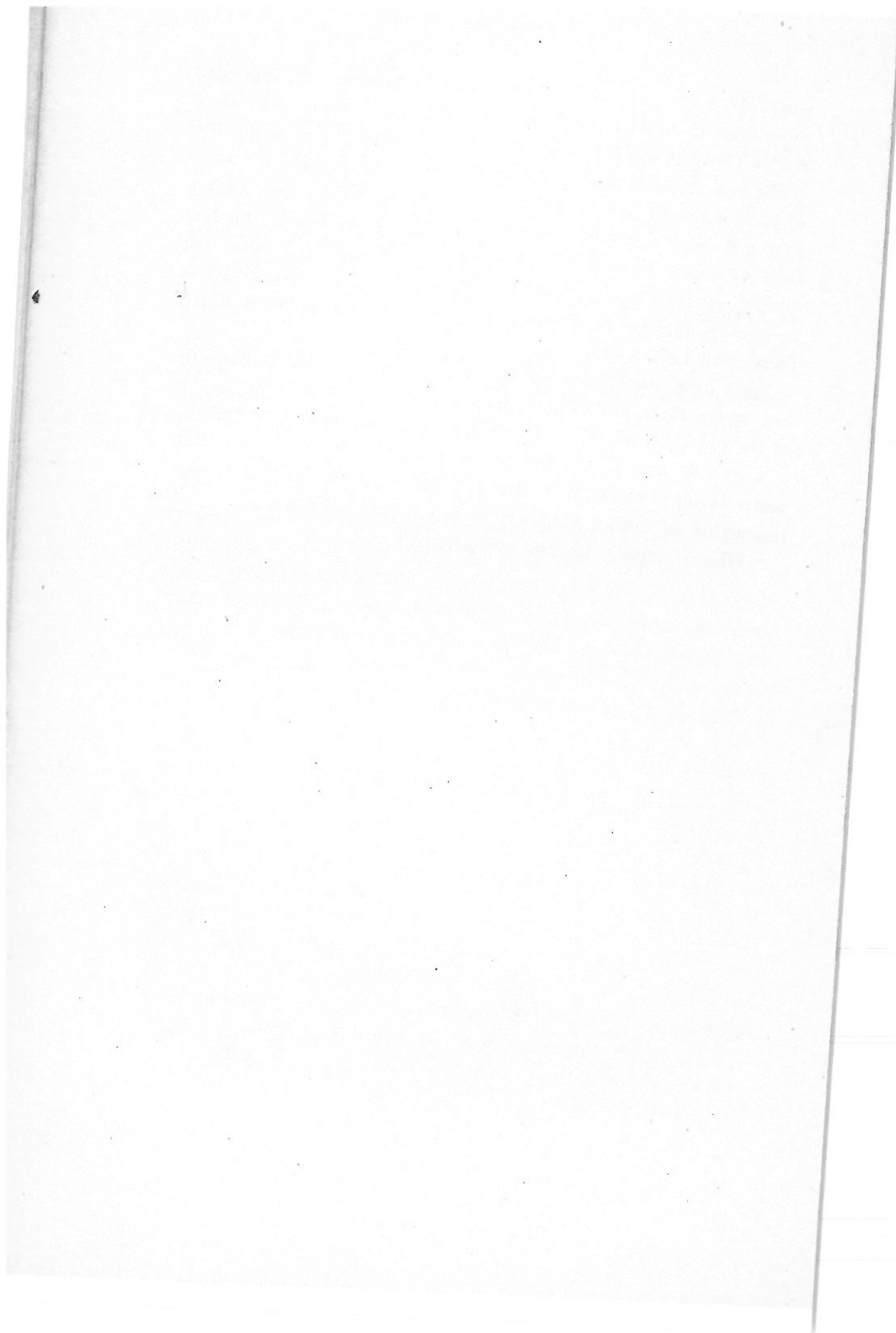
The Psalms represent (as Tertullian wrote) the Son addressing the Father, or Christ addressing God; for "the head of Christ is God" (1 Cor. xi. 3). In the perusal of them it may be well to bear in mind the following remarks: 1st, That the Spirit of the Lord spoke by David, and His word was on his tongue, and this is a proof of their Messianic character (2 Sam. xxiii. 2). 2ndly. They are not merely expressions of experimental devotion, but a series of prophecies. The Spirit of God was not needed to enable David to complain of his enemies, or to describe his own sufferings. He was fully competent to relate the perils he passed through, to mourn over his own sorrows, and to give thanks to Almighty God for his deliverances from the power of his adversaries. It is written: "Known unto God are all his

works from the beginning of the world" (Acts xv. 18), especially those relating to His incarnate Son. God, therefore, could alone enable David to foretell accurately all that should be accomplished at the two Advents of the Messiah. For these reasons the book of Psalms should ever be used as a book of praise, both for the past and present mercies of God, through Jesus Christ; no less than for those future blessings which will be bestowed upon the faithful at His appearing, when He will establish His kingdom in glorious majesty on the redeemed earth—that kingdom of which there shall be no end.

From long meditation we are convinced that this is the true key to the right understanding of these divine breathings, and it is the principle on which the following expositions are founded.

They are now placed before the public in humble hope that, under God's blessing, they may contribute to the edification and instruction of devout members of the Church of Christ.

"Whoso readeth, let him understand."



INTRODUCTION.

WHENEVER, for the clearness of interpretation, the author has been obliged to refer to the original text, he has noted the same in the course of his exposition.

He has refrained from any reference to the Septuagint, or the Vulgate, simply because the translators were not inspired by the Holy Ghost. The Spirit of God did not move the prophets to write in Greek or Latin, but in Hebrew; and there is a depth in that holy tongue which it is not easy to fathom. The mind is often filled with admiration when noting the extreme accuracy with which the prophecies relating to the first Advent of Christ have been fulfilled; nor is it unreasonable to infer that the words of unfulfilled prophecy relating to the second Advent, and the restitution and regeneration of all things, will receive a like literal accomplishment.

Throughout the Psalms there is such a clear testimony to the union of the two natures in Christ, that there is no room for any error to enter the mind in relation either to His divine person, or to the human nature in Him.

The Psalmist bears clear testimony to Him, who is "God of the substance of his Father, begotten before the worlds; and man of the substance of his mother, born in the world; perfect God and perfect man;" in whom the visible and invisible, the material and immaterial, are united.

Human nature is not presented to us as absorbed by the Godhead, but as possessing and manifesting its own peculiar properties; the properties of a nature born of a mortal woman, and capable of enduring temptation and suffering beyond all human woe, as a true substitute for the chief of sinners.

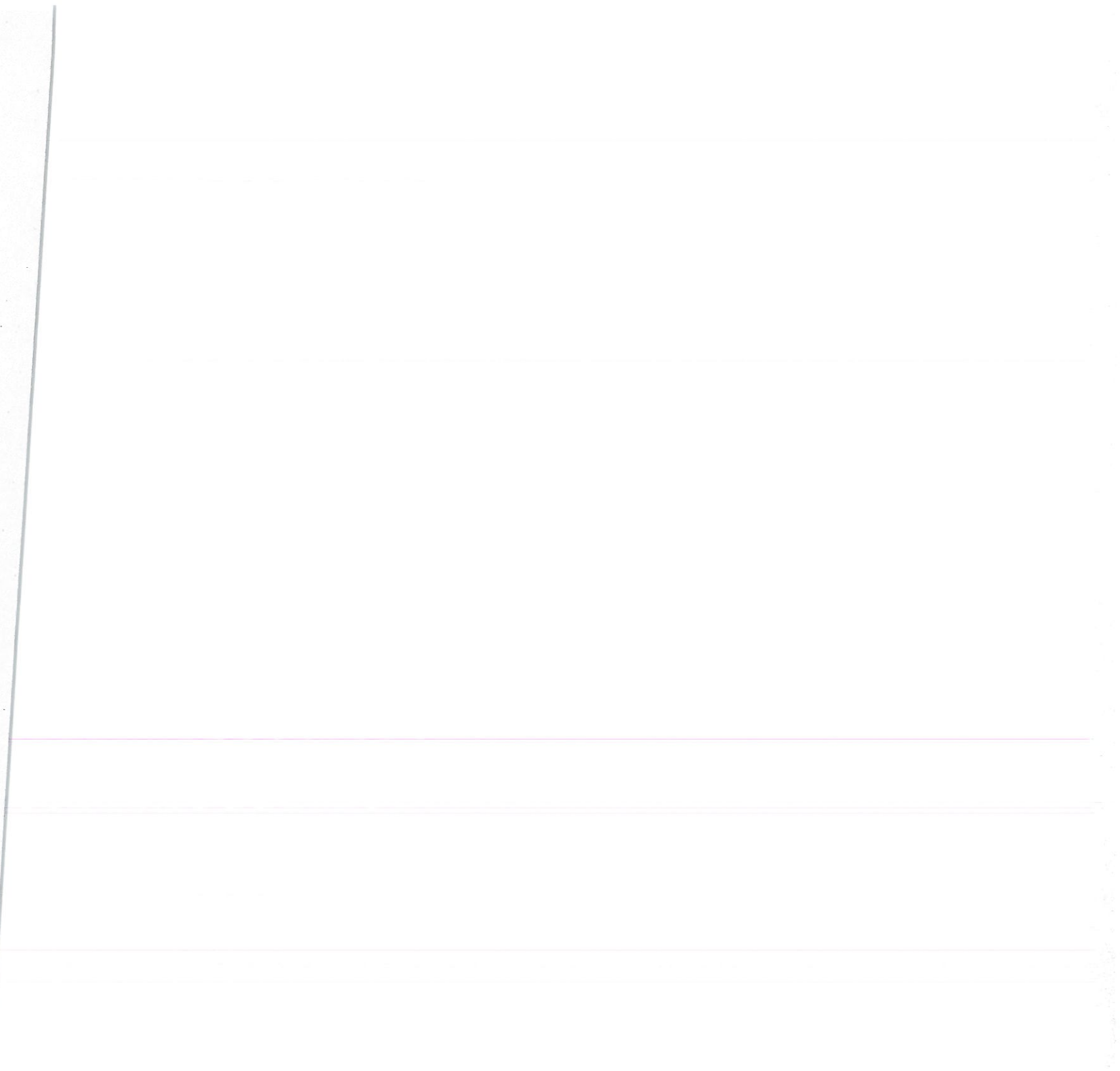
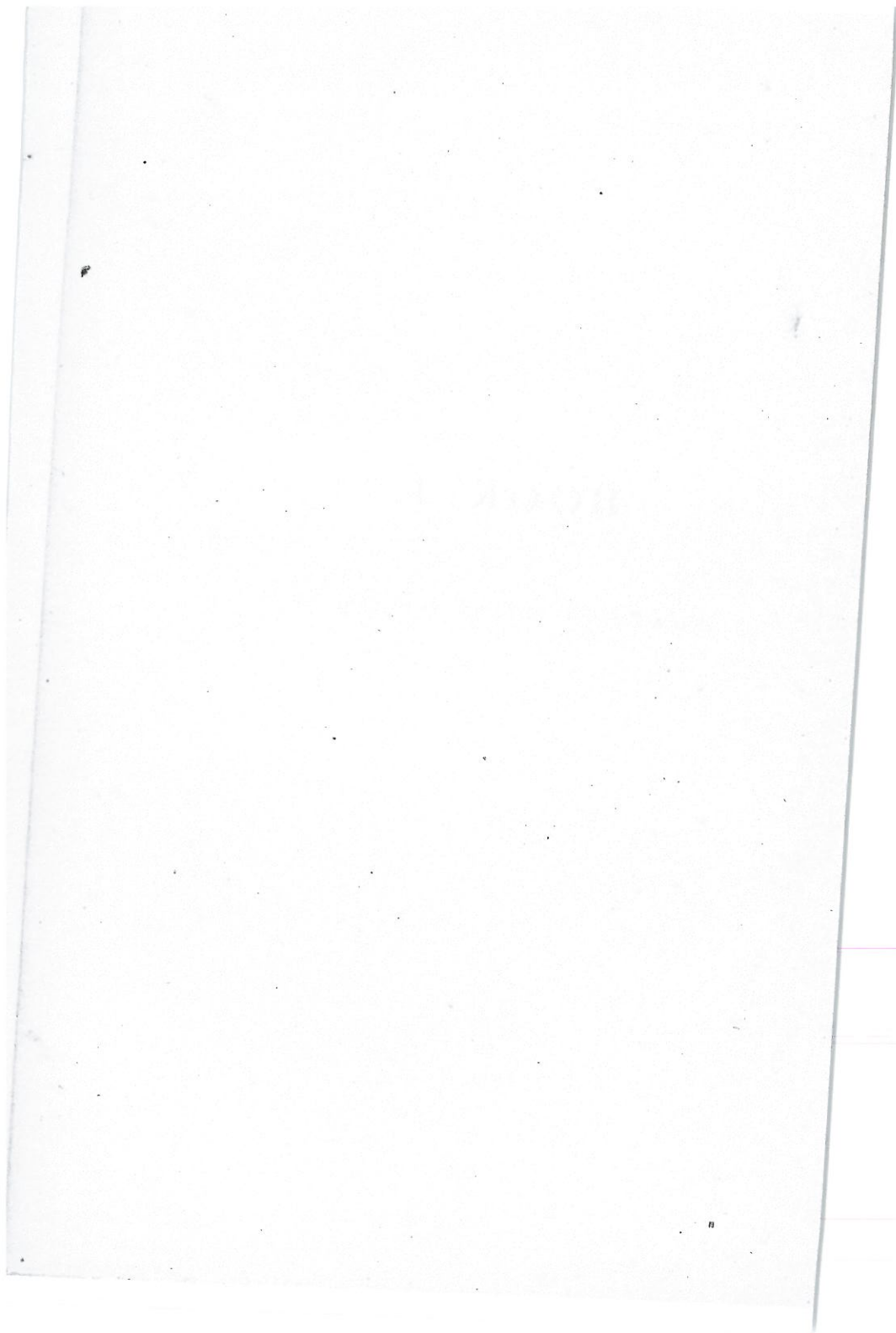
As one flesh and blood with the children of men, He suffered for men ; He confessed for men ; and made intercession for every man for whom He died ; that His Gospel might be preached to every creature under heaven ; for " He will have all men to be saved and come to the knowledge of the truth," even that truth which is in Jesus Christ, " who is God over all, blessed for evermore. Amen."

1872.

CHRISTIANUS.

BOOK I.

FROM PSALM I. TO PSALM XLI. INCLUSIVE.



THE
CHRIST OF THE PSALMS.

PSALM I.

CHRIST, AND ANTICHRIST; OR, THE DESTINY OF THE GODLY
AND UNGODLY.

1. Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. *Blessed is the man*, Christ Jesus; the blessings (אשר) of the man (האיש) after God's own heart, who has been accounted worthy to receive power, and riches, wisdom, and strength, honour and glory. These blessings all proceed from him, and he bestows them according to the mind and will of God, without respect to the persons of men.

"Man" in the text signifies, a man of dignity. Four words are used in the Hebrew for "man," and they are all significant.

אדם, The man of the earth, earthy.

אנוש, A mortal, decaying man.

גבר, A strong, or mighty man.

איש, A man of dignity, or virtue.

This last word generally signifies a godlike man, but sometimes a man of dignity, without regard to character.

"*Blessed is the man that walketh not in the counsel of the ungodly*" (or wicked persons, or spirits), "*nor standeth in the way of sinners.*" The first and second forms of evil will lead to the third. The ungodly and the sinners in the fulness and ripeness of their sins, will produce Antichrist, and the false prophet, who will arise and deceive the nations.

Antichrist will be the man of sin, the man-god taking the seat, and assuming the attributes of the God-Man; he will head up the

scornful men, who will rule in his name, and they will proclaim him as the very Christ.

"*Nor standeth in the way of sinners;*" those who miss the mark, who transgress the law, or who pollute, or take away from holy things.

"*Nor sitteth in the seat of the scornful,*" the seat of him who scoffs at religion and morality. The scornful men will erect a seat or throne, on which they will place their king.

Walking, listening to ungodly counsel, arrested in progress by sinners, sitting in the seat of the scornful: these are the various steps in evil.

Ungodly counsel leads to sinful communion, and the result of sinful communion is scornful pride, sitting at ease in the seat of worldly glory, or throne of iniquity.

What is ungodly counsel? It is that counsel which the devil or man may suggest to us. It is that whisper in our ears, which is not according to the mind or will of God. This yielded unto will breed in the heart a desire to put ourselves in the way of sinners, to walk with them, to say as they say, and to do as they do. When ungodly counsel finds expression in evil deeds, thought coming thus out into action, will lead to the enthronement of iniquity in the temple of God in the midst of the baptized. Evil will progress, until it perfects itself in the development of the personal Antichrist, and the false prophet. St. Augustine thus writes of the blessed Man. "*Beatus vir qui non abiit in consilio impiorum. De Domino nostro Jesu Christo, hoc est, homine Dominico accipiendum est.*" This is understood of our LORD JESUS CHRIST, the Lord-man. And upon the words, "*nor stood in the way of sinners,*" he makes this comment: "*Et in viâ peccatorum non stetit.*" Quia "*venit quidem in viâ peccatorum, nascendo sicut peccatores: sed non stetit, quia eum non tenuit illecebra sæcularis.*" Nor stood in the way of sinners. For he came indeed in the way of sinners, by being born as sinners are; but he stood not therein, for that the enticements of the world held him not. (Augustine, Ps. i.)

² But his delight is in the law of the LORD; and in his law doth he meditate day and night.

This Blessed man, who walked not in the counsel of the ungodly, who stood not in the way of sinners, and who sat not in the seat of the scornful, hath His delight in the law of the Lord (or Jehovah יְהוָה), who was, and is, and ever shall be.

It is dear to Him as His life, and He embraces it with the whole of his affections. The law was hidden in his heart, as the tables of stone were concealed in the ark of testimony. The law is the expression of the life of Christ. The law in him was manifested as a life, and that life was spiritual, just, and good. He revealed the law of Jehovah in mortal flesh. The life of Him who was, and is, and is to come. The law that came by Moses was merely an objective law; but in Jesus it was the law of the spirit of life, subduing and holding in subjection the whole being of manhood.

In His Father's law, Jesus meditates day and night; for he neither slumbers nor sleeps: weakness and infirmity he does not experience in that spiritual glorified body, which he now possesses. He knows the law of the Father. He meditates continually therein. He knows every word of it. He considers the past, he regards the present, and he looks to the future. Sleep does not seize him, to "weigh down his eyelids"; neither does it "steep his senses in forgetfulness." He meditates as man day and night upon his Father's law, and longs for the time, when He will prevail thereby to order and bless the creation of God, so that all may once again appear very good.

3. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.

This Blessed man is compared to a tree. His past life on earth is described in the first verse. His present in the heavenlies in the second, and his future revelation in the third. He shall be like a tree planted by the rivers, or divisions of water. A tree that is planted, not one of Nature's wild trees with all the marks and signs of the curse upon it.

A tree planted not by man, but by God Himself. He planted the trees of Paradise with his own hand; for, it is written, the Lord God planted all the trees in that holy and pleasant place. Again, He shall be like a tree that is not merely planted, but, his roots shall strike and spread, not into a barren soil, as in a wilderness, or desolate place; but, he shall be planted by the rivers, or the divisions of water (פְּלִי-מֵיִם). The tree of life was planted in the midst of the garden of delight; and a river flowed out of Eden to water the garden; "and from thence it was parted, and became into four heads." (Gen. ii. 10, 11, 12, 13, 14.)

These rivers, or divisions of water, symbolize the refreshing streams of the spirit of life, flowing through holy ministries,

conducted by men, as the channels of the earth conduct the waters that flow over its surface. There is no such tree as this upon earth; it is an immortal tree, that grows in the Paradise of God. It is an emblem of Christ Himself, in whom are combined the virtues of the tree of life, and the tree of knowledge. Manhood hath attained to possess both in Him. It is a tree without a name, a tree unknown to sight, and yet well known to faith. It is ever fruitful, ever fair. It is unfading. What tree among earth's productions can be compared to this tree? Who among the sons of men can be likened unto this blessed man?

"He bringeth forth his fruit in his season." This tree hath divers manners or kinds of fruits, even twelve manner of fruits. Each month will be a fruitful month, having in it no wintry curse, nor scorching blast. The fruit is twelve-fold, like the tribes of Israel, like the sons of Adam, like the twelve princes of Israel—diverse, like the twelve precious stones on the breast of the High Priest; like the twelve stars which form the crown of the church; like the twelvefold Apostleship of Christ heading up under Him the twelve-fold division of the baptized. The fruits of this tree are gathered unto eternal life. They are imperishable. Even the works or fruits of the Spirit, which, having been put forth by those departed in the faith, follow them to their rest, for they are the fruits of the life of Him who has gathered them to Himself. From Him is our fruit found.

"His leaf also shall not wither." The leaf which is necessary to the health of a tree, and preliminary to its fruitfulness, is herein described as unfading; and this shows it to be the tree of eternal life.

Now of what are these leaves the symbol? The leaves which are for the healing of the nations, represent the doctrine of Christ's most holy Word, put forth by His Life; that life which circulates through His whole Being, rising up from the very roots of His existence, and flowing through all His branches or members, without which there can be neither blessing nor healing for the nations.

When the Church in Him and by Him shall be perfected, as this undecaying and unfading tree of life, then will the nations be healed, and the world converted. Good thoughts are necessary to good words, and good words are necessary to good deeds.

Those who are incorporated into Christ have His Life within them; they are able to think as He thinketh, to speak as He

speareth, and to do as He doeth. He, in the age to come, will fill the whole world with His blessing, and with His manifold wisdom.

“*And whatsoever he doeth shall prosper.*” He shall not fail to accomplish the purpose of God.

4. The ungodly are not so: but are like the chaff which the wind driveth away. Now the prophet feels a change come over his spirit in beholding the vision of the Lord: “*The ungodly are not so.*” they are like the chaff, the husk or slough that covers or conceals the wheat until it is separated therefrom. The chaff is that which does not continue. It is separated from the wheat by thrashing and winnowing, and then it is driven away by the wind.

In holy Scripture, the Spirit of God is compared to the blowing of the wind. The ungodly, like chaff, will be driven away from the face of the earth, by the Spirit of Christ’s mouth; and the earth will be delivered from their presence. As chaff cannot be sown, or planted again in the earth; no more can the wicked or ungodly in the new earth that shall be revealed.

5. Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous. Therefore, or, on account of, the operation of the Spirit of Christ, as the Spirit of judgment proceeding from Him at His appearing, the ungodly shall not stand, or rather arise (קמו), in the judgment.

In the resurrection they shall not come forth to give judicial utterance; they shall not live and reign with Christ on the earth; nor will sinners stand in the righteous congregation; the “sinners,” they who transgress, or miss the mark, shall perish from His presence. They shall not stand in the congregation (בעדה), assembly, or appointment of the just.

Who are the just? They who are justified by Christ, and who are therefore perfectly just; the spirits of just men made perfect will rise with the godly in Christ Jesus. The meaning of the verse is that at the day when the Son of Man shall come to the throne of His glory, He will exercise dominion, and hold the sceptre of authority: then the ungodly shall not stand with Him as assessors in His judgment, nor will sinners stand before Him as His saved ones. They will not be gathered unto Him, as wheat is gathered into a place of safety, and secured from the wintry storm and tempest; but, on the contrary, they will be driven away by the force of His power,

or consumed with the Spirit of His mouth, and destroyed by the brightness of His coming.

6. For the Lord knoweth the way of the righteous: but the way of the ungodly shall perish. For Jehovah knoweth (בִּיחַדָּה), is perceiving, marking, and having communion with the way of the righteous, or just ones.

He knoweth their course of life; but the way of the wicked, or ungodly, shall perish. The Father knoweth Christ as the way of the righteous and of them who abide in that way, submitting themselves in all their goings to Him who *is the way, the truth and the life*. He keepeth them in safety; but the way of the wicked or unjust shall perish. Antichrist shall be to the men of this world a way, a path, and a road to ruin; for he, as the son of perdition, will lead to destruction all who will follow, or be led by Him. He will be as a smooth broad path over a volcano, which will burst beneath him and his followers.

PSALM II.

THE FIRST AND LAST CONTROVERSY.

1. Why do the heathen rage, and the people imagine a vain thing? Wherefore *do the heathen*, or Gentiles, *rage*, or assemble in a tumultuous manner, like the sea and waves roaring; or like raging waves of the sea casting out their own shame? And why do *the people imagine a vain thing*? or *Why will the peoples meditate vanity*? גוֹיִם וְלֵאמִים יִדְגְּרוּק? peoples in Asia Minor and Europe, whose lands are washed by seas and are therefore termed אֲרָצֹת, Gen. x. 5; Zeph. ii. 2. In this scripture reference is made to the sons of Japheth.

וְלֵאמִים "And the peoples," those united in associations, who are confederate together to give their power and strength to Antichrist.

לֵאם is, to unite. Why will they meditate vanity, emptiness. Nothing solid, nor stable. In the Acts of the Apostles, the Holy Ghost refers the first part of this prophecy to the Gentiles, headed up by Herod and Pontius Pilate; and the second part to the people of Israel, in combined action against the Lord. The two powers of the Gentile and Jew confederate against the Lord.

They meditate, and will meditate vanity (יְהוֹנִיּוֹן), or emptiness; and they will be sent empty away; as "*stones of emptiness*," not the living stones in the glorified temple of humanity, which will be established in the kingdom.

2. The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed, saying. *The kings of the earth set themselves, or, make themselves firm; they will establish themselves by their own power; and as the ten kings, or horns, of the Roman empire will give their strength to the man of sin (Dan. vii. 20; Rev. xvii. 12, 14), so not only will the kings of the earth set themselves in array against the Lord, but, the rulers of the darkness of this world will be their motive power: the twain will be joined together against the true king. The prince of this world, and his angels, will gain possession of the ears of the rulers of the earth, and will go forth to the whole world to gather them to the battle of the great day of God Almighty (Rev. xvi. 14). They shall make war with the Lamb, and His army (Rev. xvii. 14, and xix. 19). They shall take counsel, or consult together, against the Lord Jesus, and His Anointed, or His Church. The called, the chosen, and the faithful, will in that day come with Him as His body guard.*

3. Let us break their bands asunder, and cast away their cords from us. *Let us break their bands asunder, the bands of the Lord, and His Anointed, and cast away their cords from us. Not only will the confederate Kings destroy the mystical Babylon (Rev. xvii. 17), but they will refuse to be bound by the bands of the Christian religion, by baptismal and sacramental vows, social ties, or the bands of the ministries of the Church.*

Let us break their bands, and impose our own, has ever been the cry of the Kings of the earth from the days of the Apostles, till now. The cords of a man, or the cords of the Lord and His Anointed, they will cast away; they will not acknowledge God who came in flesh, who abideth in flesh, and who cometh to stand again upon the earth in flesh.

It is worthy of our observation that a similar idea is presented to us in the Latin. The word religion is derived from *religare*, to fasten or to bind, hence that which binds us back, or keeps us from doing that which is evil: the word seems originally to have signified an oath or vow, which was held sacred by the Romans.

A religious man is one who receives and "observes all things whatsoever the Lord hath commanded his Apostles to teach and to do." He fulfils all things in the law of the spirit of Christ, which binds him to his Head in the heavens, and he is thus set free from the law of sin and death, and is also prepared by these means for the kingdom of heaven.

An irreligious man is one who is impatient of restraint. He does not consider himself bound by any obligation. He acknowledges no law, but that which he calls the rectitude of his own conscience; and (strange inconsistency!) he oftentimes teaches men to observe and do things which are but as a yoke, and burden grievous to be borne. God's yoke is the yoke of His Spirit, by which He gives true liberty of action. His burden is the restraint of the flesh, by which He gives rest to the soul.

4. He that sitteth in the heavens shall laugh: the Lord shall have them in derision. *He that sitteth in the heavens shall laugh at their rage, their vanity, and their confederacy.* His throne cannot be moved. אֲדֹנָי Adonai will mock at them, for He is the foundation and strength of all; and by Him all things consist, and are preserved (καὶ τὰ πάντα ἐν αὐτῷ συνέστηκε). (Coloss. i. 17.) Therefore he is the Adon (אֲדֹנָי) or base of all, and all else is vanity and emptiness.

This will be shown forth when the vials of wrath are poured out.

It is written (Prov. i. 26), God will laugh at the calamity of the simple ones, the scorners, and fools. He will mock when their fear cometh, because they have hated reproof, resisted His Spirit, and turned a deaf ear to His call; they have disregarded His care and set at nought His counsel.

Their fear shall come as desolation, and their destruction as a whirlwind, which carries before it whatsoever is without foundation. Distress of nations, and bitter anguish, shall come upon those who hold the truth in unrighteousness, changing it into a lie.

5. Then shall he speak unto them in his wrath, and vex them in his sore displeasure. *Then will he speak to them, not as in the day of grace, for it has ended; but in the heat of His anger.* His two witnesses (Rev. xi. 3) will proclaim the day of vengeance, and the word shall be accompanied by judgment; for in His wrath He will trouble (יְבַלְבֵּל) them.

6. Yet have I set my king upon my holy hill of Zion. And I, saith the Father, have *set, or anointed* (בִּסְמָחָי) *my king*. When the last confederacies of

the kings under Antichrist shall seek to place him on Christ's throne in Jerusalem, and to plant the tabernacles of his palaces between the seas in the glorious holy mountain, the Lord will come down and fight for His land, His throne, and His Zion, the destined seat of the Great King. As He left the holy land, so will He, who is the head of His body the Church, return to it in order that He may become King of the earth, the centre of which will be Mount Zion.

7. I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee. *I will declare the decree* for a statute, an everlasting statute (חֹק), or, a law fixed and immovable. Jehovah hath said unto me: "*Thou art my Son.*" Jesus in

His incarnation bears witness to the Father's purpose to fulfil all righteousness in flesh, to manifest His glory on the earth, and by resurrection thencefrom; for the words, "This day have I begotten thee," refer to the day of His resurrection, when He appeared as the First-begotten from the dead, as St. Paul taught (Acts xiii. 33). Then Jesus was declared the Son of God with power, according to the spirit of holiness, by the resurrection from the dead. When the sons of God are raised how mightily will the decree go forth concerning the Kingship of Christ!

8. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. What will then be the words of the Father to the Son? *Ask of me, and I will give thee the gentiles* (גוֹיִם) *for thine inheritance*. In that day He will inherit all nations, and have the ends of the earth for His everlasting possession.

9. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel. "*Thou shalt break them with a rod of iron.*" Iron symbolizes the strength of the natural and fleshly power; it shall predominate at the end. The Lord shall rule the earth with a rod of iron. The Lord of

Hosts shall break the nations that delight in the strength of man; and shall overcome them (see Job xxxiv. 24). Through Antichrist will they first be subdued, when the Lord will break him and his confederacy to pieces. Judgment must first come upon the Gentiles, and thence upon the earth, from its centre unto its utmost circumference, or, as we say, from pole to pole. And manhood raised

from the dead, and filled with the power of the Holy Ghost, shall be as an iron rod, not only to bruise the enemy, but to break the nations ; who, although bound together in unity as one vessel under Antichrist, shall yet be dashed to pieces, as a vessel of wrath, by the potter.

10. Be wise now therefore, O ye kings: be instructed, ye judges of the earth. "And now be wise." O Kings understand. This is God's gospel to all Kings (הַמְּלָכִים) at this present time, and by these words He will judge them at His coming.

Be instructed (הוֹסִיפוּ), or, rather, be instructed by chastisement, O judges of the earth. יָסַר signifies to bind, to tame, and restrain. This will be accomplished when the last witness goeth forth, as it is written (Rev. x. 11), "Thou must prophesy again before many peoples, and nations, and tongues, and kings"; a command to be fulfilled by His Apostolic and Prophetic Witnesses, ministering not only in the spirit, but in the power, of Elijah, the double of that which rested on the Baptist.

11. Serve the Lord with fear, and rejoice with trembling. *Serve Jehovah with fear.* How similar is this to the message written in Revelation xiv. 6, 7, saying : "Fear God, and give glory to him; for the hour of his judgment is come." Fear God, this includes deliverance from the fear of man, and his assaults. The fear of man bringeth a snare, and enslaveth the soul. Whereas the fear of Jehovah setteth free, and enableth the man to walk in righteousness. Fear to offend is an attribute of the Spirit of God in man; and it keepeth those who are in authority from pleasing themselves, or the passions of men.

Rejoice with trembling, because of the temptations of mortality, and the coming forth of the power of Antichrist. In the fear of God give glory to Him, let joy be chastened by fear, but not destroyed. Give glory to God, because the hour of His judgment is come; and He has taken the earth under His own power, and will rule as King of Kings and Lord of Lords.

Beware how ye drink into the spirit of Antichrist; for the Lord will consume Him with the Spirit of His mouth. Beware how you are dazzled with the glare of Lucifer, the Son of the Morning, mimicking the advent of the Day Star from on high; for the Lord will cast him down from his excellency, and destroy him with the brightness of His coming.

יהוה Jehovah, means, the existing, he who exists by nothing outside of Himself, the continuing, everlasting. Its opposite or antithesis is the non-real, the transitory. He who is speaking is the Being who says "I am that I am." He has life in Himself; the condition of His existence is in Himself, He is, as He will be. Thus Malachi interprets the name: Jehovah does not change. He exists, calls into existence, and sustains existence. He who in Jesus reveals Himself as Jehovah, is the Past, the Present, and the Future; who is, who was, and is to come—"the Almighty."

^{22. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him.} *Kiss the Son.* Cleave to Him. Render homage and obedience, as in Gen. xli. 40 Pharaoh says to Joseph. "Thou shalt be over my house, and according unto thy word shall all my people be ruled;" or, literally, upon thy mouth shall all my people kiss.

Hence the metaphor of affectionate subjection, to hang on the words of the mouth of the Ruler; to be admitted to kiss hands is equivalent to being admitted to the court and favour of a king or queen. The words are (נשקוֹבֵר) kiss devoutly the Son, the Son of God, the Prince of the kings of the earth. Jesus is the Saviour, and He will come and save from all oppressions, destructions, and miseries. Do this act of love and obedience, lest ye perish from the way (דרך); kiss the Son, as the Pure One, who has been tried, and not found wanting.

Kiss the son, lest he be angry, as much as to say, He has not been so before; but when the wrath of the Son is kindled against the kings and judges of the earth they shall perish, as the way of God's rule and governance. They shall perish from the way, from Him who is emphatically the way, the truth, and the life.

When his wrath as the Son of God is kindled for a little time; for short, though severe, will be the time of His judgment. נִמְעַשׂ is expressive of the superlative, and signifies but a very little (*periphrasticum*, ὅσον ὀλίγον, Is. i. 9; xxvi. 20; 1 Chron. xvi. 19.)

Blessed are all they that put their trust in Him; or, "O! the Blessings of all trusting in Him," who is the Son; who have ruled for Him, and have ruled themselves. In ecstasy of the spirit He beholds the reward of those who have fled to Him for refuge. They are the blessed who will have their part in the First Resurrection, and who will live and reign with Christ in His glorious immortality.

PSALM III.

THE SALVATION OF JEHOVAH.

A Psalm of David, when he fled from Absalom his son.

A Psalm of the Beloved, or for the Beloved, when he fled from the face of Absalom his son.

Absalom, signifies the Father of Peace, and he stands as one of the types of Antichrist, for he usurped the kingdom for a time after having expelled his Father. This Psalm, or prophecy, points to the time when Jesus, the true David, will be dethroned by those who have the standing of sons. His own, who bear His name, will rise up against Him and His followers. Absalom gained the hearts of all Israel, stole them away from their true allegiance; so will Antichrist take the kingdom by flatteries, persecute the faithful, and corrupt the churches, but his wisdom shall be turned into foolishness, and he shall perish in his sins.

1. LORD, how are they increased that trouble me! Many are they that rise up against me.

Jehovah, how my distresses are multiplied! The time of the end will be a time of trouble, "such as never was since there was a nation even to that same time." (Dan. xii. 1.) The faithful will be sore

distressed.

Many are rising against me. The hearts of the baptized will go after Antichrist. The wise counsellors will assist him, and men will blaspheme the name of the Lord.

2. Many there be which say of my soul, There is no help for him in God. Selah.

Many are saying to my soul, there is no salvation for him in God. The word (נפש) signifies both soul and life. The life of the true David or Christ will be sore straitened in that day, He will scarcely find breathing room in the midst of abounding iniquity. And men will triumph in the destruction of His cause and interest in the earth. His salvation will be scorned as a thing of nought. As they said: There is no salvation for David, so will they say of David's Son and Lord.

Selah. Mark well these words.

3. But thou, O Lord, *art a shield for me; my glory, and the lifter up of mine head.* And *thou, O Jehovah, art a shield about me.* The shield of the ancients covered their fronts and sides, hence the appropriateness of the figure. God will shield His people, when Antichrist pursues them to their destruction, as he shielded David, when he fled from Absalom.

Thou art *a shield*, and Thou art *my glory*. The Spirit of God and of Glory will sustain those who trust in Him, and the Spirit of prophecy will aid and strengthen them in their flight. Thou art *He who lifts up my head*. The faithful will reject the headship of Antichrist, and will own no other head but that which the Father hath lifted up, in the exaltation of Jesus, and will wait for the return of His Honour, and Headship, at the removing of the Usurper.

4. I cried unto the Lord with my voice, and he heard me out of his holy hill. *Selah.* *I will cry (with) my voice unto Jehovah (אֶפְרָיִם).* As David in his distress cried to the Lord, so will the Spirit of the True David move His people to make intercession according to the will of God in the day of their expulsion, when the throne of iniquity shall be established; and the cry will not ascend in vain. From the mountain of His holiness will He hear the prayer of His people. Then will appear that mountain, or kingdom which He will establish; that chosen kingdom, or authority which He hath gone away to receive, in order that at the end He may return and set it up on the earth to be the centre of His glory.

5. I laid me down and slept; I awaked; for the Lord sustained me. *I laid me down and slept.* Sleep is the image of death, and awakening therefrom, is that of the resurrection. A sleeping man is not a dead man, therefore whether we wake or sleep, we live together with Him who is our Life. Oftentimes the prophets are represented to us as men awakened from sleep, and their sleep is declared as having been sweet unto them; but, at the time of their awakening, they beheld the purposes of God fulfilled. In their present state, and in their intermediate condition of rest, God sustains his people in the hope of a blessed resurrection. When they awake, they will find themselves still abiding in His holy communion. The body awakening from the dust will participate in a visible and invisible communion.

How applicable will these words be to those who suffer under Antichrist, the False One! They shall be helped of the Lord. The faithful shall be nourished in their flight from the face of the serpent, the earth will help them, as David was helped in his flight by his

faithful few. And though many may have to lay down their lives, they will do so with the comfort inspired of the Holy Ghost through the entrance of these words into their spirits.

6. I will not be afraid of ten thousands of people, that have set themselves against me round about. Fear is a great enemy to faith, yet faith is more powerful than fear. But, this faith must work by love: such is the manner of the working of the Holy Spirit.

By this faith the elders in the Old Testament dispensation obtained a good report. David speaking in the person of Christ, was not moved from his confidence in God by the revolt of the tribes. The revolt though general was at its height when Sheba, the son of Bichri, a Benjamite, blew the trumpet of the traitor, and Israel went after him. Antichrist, though he will prevail to take Christendom, will have his chief power among those nations who shall have anticipated, or overthrown the kingdom of Christ. The ten thousands may have reference to the ten tribes with their thousands following the usurper. (מרבבות) is literally myriads. I will not fear though the myriads of a nation (צב) conspire against me. The elect nation pouring out its myriads to overthrow God and His King.

That have set themselves against me around, or round about. It was against the man, who was God's Anointed King, they conspired; thus Antichrist and his myriads will be against Christ, as his name signifies, especially against Him as king.

7. Arise, O LORD; save me, O my God: for thou hast smitten all mine enemies upon the cheek bone; thou hast broken the teeth of the ungodly. *Arise, O Jehovah.* In the instance of David, his prayer was for Jehovah as the Angel of the Covenant to come forth in his behalf. In the time of trouble under Antichrist, the arising of Jehovah in the person of His Son, and His coming forth to consume him with the Spirit of His mouth, will be the only hope of the faithful. It is the cry for bodily salvation which shall be brought unto them at His appearing, therefore it is added: *Save me, O God* (אלהי) from strength), which name presents to us God, with the attribute of power, prevailing as the covenant-keeping God.

For thou hast smitten all mine enemies on the cheek bone. A beast seeking its prey, if wounded on the cheek bone, is utterly disabled from securing it.

He alludes to past deliverances to assure himself for the future. We may also allude to our Lord's triumph in humanity over all our

enemies, the devil and his devices, the world and its powers, the flesh with its temptations, as the assurance of our deliverance at the end. *Thou hast broken the teeth of the ungodly.* When the teeth are broken there is no fear of being retained in the grasp of the mouth of the beast. God calls those things which are not, as though they were, because the judgment is certain, and the reward sure.

⁸ Salvation be-
longeth unto the
LORD: thy bless-
ing is upon thy
people. Selah.

Truly Jesus hath broken his teeth (שברת), *To,*
or *For Jehovah is the salvation* (לידוה דישועה).

How comforting will this promise be to those who, driven forth by the power of the Usurper, will look for that salvation in Jehovah.

Upon thy nation (עמך) *is thy blessing.* First, upon the spiritual nation, the holy nation out of all nations; and secondly, upon that nation which hath in the flesh an advantage above all others, the nation of Israel. His election in the flesh, who are beloved for their fathers' sake. In whom all the nations of the earth shall be blessed.

Selah. Note this well, and fix it on the mind, and wander not from the purposes of God, which will be fulfilled in their order.

PSALM IV.

THE PRAYER AND TESTIMONY OF THE JUST ONE.

To the chief
Musician on Ne-
ginoth, A Psalm
of David.

The Talmudists say, that this Psalm relates to Him who is to come; their Messiah. This is no tradition making void the Word of God, but, on the contrary, giving it validity as a prophecy. It is addressed to Him who giveth us the victory, or causeth us to triumph, in all our tribulations.

¹ Hear me when
I call, O God of
my righteousness:
thou hast enlarged
me when I was
in distress; have
mercy upon me,
and hear my
prayer.

Hear me when I call, O God of my righteousness; or, In my calling answer me (בקרתי עניי), O God of my righteousness. This is a prayer of the Lord Jesus, in the weakness of humanity appealing to His Father as the source of His righteousness. God heareth not sinners; but He heareth His Son who exhibited His righteousness in the unity of our nature.

Thou hast enlarged me in the distress of my soul. He was enlarged by the Holy Ghost through His earnest prayer, when He felt Himself straitened in mortality, needing to be enlarged by the Father's presence.

Have mercy upon me, and hear my prayer; or, Be gracious unto me, and hear my prayer. He, as the Son of God coming into the poverty of our nature, consented to receive from the Father all that was needed by that compound nature of humanity, which He had assumed under the law and limitations of the Fall. He thus identified Himself with us, and received on our behalf an answer to His prayer in the fulness of His Father's grace and benediction. He had a baptism to be baptized with, and how was He straitened till it was accomplished! (Luke xii. 50)

2. O ye sons of men, how long will ye turn my glory into shame? how long will ye love vanity, and seek after leasing? Selah. *O ye sons of a man of faith* (בְּנֵי-אִישׁ). Here is personal grief. They who boasted that they were the children of Abraham did not the works of Abraham. He, the Man of Sorrows, complains of three things. *How long will ye turn my glory into shame, or dishonour.* What was His glory? It was that He was born King of the Jews, which they turned into shame; treating Him as an impostor.

How long will ye love vanity? or an empty conceit in establishing your own righteousness which is not the fruit of a life, but merely an outward conformity to a law.

How long will ye sedulously seek after lying? (רִבְקָשׁוּ) that is, after traditions of men, and by them make void my word.

How long shall my glory be in dishonour? How long will men be content with a form of godliness, which is vanity in the sight of God?

How long will men change the truth of God into a lie? The Herodians turned His glory into dishonour, in mocking His kingly claims, and treating Him with ignominy, and in upholding the throne of the stranger, or Edomite.

The Pharisees loved vanity, in cleaving to the empty forms of the law, and would not go to Him that they might have life. The Sadducees sought after lies in suffering reason to oppose the faith in angels, in spirits, and in the resurrection.

Selah. Note this, and see how in other forms they exist among the baptized.

3. But know that the Lord hath set apart him that is godly for himself: the Lord will hear when I call unto him.

But know, in spite of all these things, *Jehovah hath set apart him*, the Saint, the Holy One (חסיד), the eminently pious man for Himself. He hath separated Him who is holy, harmless, and undefiled, to fulfil the office of Mediator and Intercessor, that He might have the representative of manhood before Him.

Jehovah will hear when I call upon him, or He will hear Me in My calling in behalf of those who come to Me, as well as for the fulfilling of His purpose in the earth. Thus possessing both the nature of God and man in one person, He is an effectual mediator in behalf of suffering humanity.

4. Stand in awe, and sin not: commune with your own heart upon your bed, and be still. Selah.

Stand in awe, Be troubled, or tremble, and ye shall not sin (רגו ואל תחשאו). He who trembles at the word of God will not transgress. He will fear to offend, and will stand in awe of Him, who is the God of the spirits of all flesh.

Commune with your own heart upon your bed, or, Speak in your heart upon your place of repose, and be silent (from שכב, he reposed or lay down to rest). The repose of life, or of the soul free from consciousness of sin. It is the utterance of the clean one entering into rest.

These words carry on the mind in its meditations to the condition of the departed.

5. Offer the sacrifices of righteousness, and put your trust in the Lord.

Sacrifice (זבח) the sacrifices of righteousness. This he did perfectly as the antitype of the Sin offering, the Burnt offering, and the Peace offering. He was the righteous offerer of all these things, and fulfilled the law of all sacrifice before Jehovah. The Father found nothing defective in His faith as the Incarnate Son, putting His confidence in Jehovah. We can only offer the sacrifices of righteousness in and by Him, who is the Lord our righteousness, and thus put our trust in Jehovah. The first leadeth to the second. There is no faith, but through sacrifice.

6. There be many that say, Who will shew us any good? Lord, lift thou up the light of thy countenance upon us.

There be many that say, Who will shew us any good? Many are saying, who will make us to see good? These are the sensuous, who repudiate faith, the Utilitarians. They who walk by sight, and elevate

reason above faith, are described in the former part of this Psalm. The Lord met such men in the days of His flesh, for whom there was no remedy or recovery, but in God's own way; and the antidote to all such questions lies in the words: "*Lord, lift thou upon us the light of thy face.*" This was the blessing of God upon Israel. "The Lord bless thee and keep thee. The Lord make His face to shine upon thee, and be gracious unto thee. The Lord lift up the light of His countenance upon thee and give thee peace." It is, the blessing of the Trinity in Unity, and of Unity in Trinity. This is the way good is communicated, and shewn to the faithful.

7. Thou hast put gladness in my heart, more than in the time that their corn and their wine increased. Here is the personal experience of the man Christ Jesus expressed before the Father. *Thou hast put gladness into my heart.* Into the heart of Him, the man after God's heart, was poured from the Father the joy of the spirit. The Father's love and joy and peace flowed without interruption into His manly heart.

This was beyond the joy in which the worldly heart rejoices, and far beyond the joy of those who rejoice in the increase of the best of earth's productions. His strength, received from the Father, was far superior to that imparted to the natural body by the corn, or the bread; far superior to wine that maketh glad the natural heart, or to softening oil that makes his face to shine.

The word (חיוש) signifies more than that which is obtained from grapes or fruits, and hence rendered in the English Psalter, wine and oil.

Corn, wine, and oil, represent the word of the Father, the joy of a living communion with Him, and the unction of the Holy One, by which He knew all things. In the strength, joy, and knowledge of His Father, how greatly did He rejoice!

8. I will both lay me down in peace, and sleep: for thou, LORD, only makest me dwell in safety. *I will both lay me down in peace and sleep.* Here is His perfect resignation as the Blessed martyr, voluntarily laying down His life as the Great Peace offering, making peace by the blood of His cross. His end was peace, His departure was in peace, and His sleep was in peace. He slept well after His course of sorrow, bruising, and agony; and yet His human soul slept not, for He still existed in its consciousness; therefore He said: "*For thou, O Jehovah, only makest me dwell in safety.*" For Thou alone wilt make Me to dwell in security and

confidence (תושבת). The Father kept the shepherd, through whom He intended to deliver the sheep. Therefore He became the Lamb of God, that He might be revealed as the Good and Great Shepherd, by His resurrection from the dead.

PSALM V.

THE DOOM OF THE WICKED.

To the chief Musician upon Nehiloth, A Psalm of David.

To Him who giveth the victory, the God of the inheritance. A Psalm for the Beloved. This is an appropriate title to the words of this Prophecy ; wherein is foretold the expulsion of the wicked from the earth, and its redemption from the curse.

1. Give ear to my words, O LORD, consider my meditation.

Give ear to my words, consider, O Jehovah, my meditation.

Who is He who thus thrusteth Himself in His own name into the presence of God ?

Who is He who speaks of His cry, His king, His God, but the Word of God Incarnate ? He can alone say : " Give ear to my words, O Jehovah ; " for He fulfilled the words of the Father. He alone could say : "*Consider my meditation*," for He alone was clean in God's sight. As the animal under the law that chewed the cud, or ruminated, and also parted the hoof was accounted clean and fit for food, so our blessed Lord, through His meditation on the Father's will, and by the dividing of His love towards God and man, was accepted on our behalf. He is now our Sustainer, we feed upon Him, the Word made flesh ; He alone is the Clean One, and the imparter of purity to the creature.

2. Hearken unto the voice of my cry, my King, and my God : for unto thee will I pray.

Hearken, or attend, unto the voice of my cry, my King, and my God. In the days of His flesh He was

brought very low under its darkness and deadness ; the weight of mortality pressed heavily upon His spirit, and He longed to shake off its load ; therefore He offered up prayers and supplica-

tions with strong crying and tears to His King, to whose will He was ever subject.

He clave to His Father, with whom as touching His divine nature He was one, but to whom as man He rendered homage, as to His King and His God.

The Father heard and answered Him, and delivered Him from death.

3. My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto thee, and will look up. *My voice shalt thou hear in the morning.* In the morning God heard the voice of Him who, like Jonah, cried out of the belly of Hades, and shewed Him again the light of His countenance, purging mortality out of His flesh.

In the morning will I set in order for thee (אעריך-לך), and will watch or look up. He set in order His house, He prayed for His own. He prepared them by His word for the reception of the Holy Ghost; and watched, or looked forward to the time when He should be received up into heaven.

4. For thou art not a God that hath pleasure in wickedness: neither shall evil dwell with thee. *Thou art not a God (אל), a power, delighting in wickedness.* Who experienced in our nature the truth of these words, so fully as the man Christ Jesus? In His divine nature He knew that His Father had no pleasure in wickedness, and in His human nature His will ever moved in unison with the divine, and because He had committed no sin, He saw no corruption in the flesh; and in His resurrection, He proved the truth of these words: "*Neither shall evil dwell with thee,*" for He in whom no sin had ever found a lodgment, was raised to dwell with the Father, as His Christ for evermore.

5. The foolish shall not stand in thy sight: thou hatest all workers of iniquity. *The foolish shall not stand in His sight.* They shall not set themselves before His eyes. They who are not wise unto salvation shall not behold it. The foolish shall be shut out, when the wise enter in. The foolish are they who suffer not the Holy Spirit to kindle in them the flame of the Lord, but who walk in sparks of their own kindling, and they will lie down in sorrow.

Thou hast hated all workers of iniquity (אין). None that do wrong and rejoice in following after vanity can be accepted of God.

6. Thou shalt destroy them that speak leasing: the Lord will abhor the bloody and deceitful man.

Thou wilt destroy them that speak falsehood (כזב) : those who love the lie, and assert it as truth. *Jehovah will abhor the man of blood and deceit.* While these words are applicable at all times to false, deceitful, and violent persons ; yet at the end they will be fully manifested in the false prophet, who will speak lies in the name of the Lord.

The man of blood and deceit refers us to the man of sin, who will be destroyed by the brightness of the coming of the Lord, by the Truth Incarnate, shining in His glory.

7. But as for me, I will come into thy house in the multitude of thy mercy: and in thy fear will I worship toward thy holy temple.

How correctly does the Spirit of Truth set forth the piety of our Lord in the days of His flesh. He came into contact with the wicked, and came out unharmed in body, soul, and spirit from the contest. He was assailed by evil, but it found no entrance into His being. The foolish who had departed from the wisdom of God could not stand before Him, for they were put to silence and they marvelled at His words. The workers of iniquity He rebuked, and drove from the temple and confounded them. He was exposed to those who spoke lies concerning Him. His life was sought by Herod, the man of deceit and blood, the Antichrist who existed at the first Advent, yet He turned away from all to His Father's house, the symbol of a greater yet to be revealed. He was moved by the multitude of the Father's mercies.

There was mercy for every human sin that He bore in His own body, that He might make atonement for all ; and that the sin of the whole world might be poured out in His blood. He continually entered that house wherein were presented the symbols and shadows of His own work, in the various sacrifices and other rites therein offered, by which He brought down mercy unto flesh which shall flow out to all mankind.

In thy fear will I worship towards the temple of thy holiness. The first He calls a house (בית), the second (היכל) a palace. Towards this the Lord ever directed His desires, and for its edification and manifestation He prayed continually, the glorified temple of humanity, the habitation of God through the Spirit.

As the Jew turned his face in worship towards his temple, so should the Christian "to the holy temple in the Lord." He took away the first temple to establish the second ; and when the second

shall be perfected, he will return to build up that which appeared first in the history of the world.

8. Lead me, O LORD, in thy righteousness because of mine enemies; make thy way straight before my face. *O Jehovah, lead me in thy righteousness.* No one ever loved righteousness, and consented to be led by it as did the Lord Jesus. His righteousness was not His own; He derived it from the Father, and thus exhibited it as man. He did right in the Father's sight, therefore the Father loved Him. He prayed to the Father to lead Him in His righteousness, because of His enemies—literally, because of those who observe Me (שוררי) because of those who watched Him, that they might accuse Him.

He submitted Himself to the scrutiny of devils and men, but they found nothing in His being, or in His manhood, to condemn. He, moreover, prayed that the Father might *make his way straight before him.*

He set His face towards that path in which the Father bade Him to walk. Though His enemies followed Him to the end of His career, yet He triumphed over them in the morning of the resurrection. He turned not in His path, and is therefore worthy to preside over the Cherubim of God, and to direct them in their goings.

9. For there is no faithfulness in their mouth; their inward part is very wickedness; their throat is an open sepulchre; they flatter with their tongue. These words are quoted by St. Paul, in his epistle to the Romans iii. 13, to prove the natural evil of man, that all by nature are under the dominion of sin, and that there is no goodness in any creature. *There is no steadfastness in their mouth* (בפיהו). This must refer to the head of evil, the mouth of the body of iniquity. Whatsoever fulfilment this has had in times past, it will be fully accomplished in the man of sin, who will possess no steadfastness of purpose, for he will be altogether unfaithful. *Their inward part is very wickedness; their throat an open sepulchre*, from which the corruption within is poured.

As the dark cloud has its silver lining to please the eye, and deceive the unwary, so flattery can assume the appearance of truth and love by means of which Antichrist will take the kingdom, and gradually secure for himself the sceptre of universal authority. Tyranny, lawlessness, and superstition combined, will be as the throat, the mouth and tongue of the inward corruption of the Apostacy.

10. Destroy thou them, O God; let them fall by their own counsels; cast them out in the multitude of their transgressions; for they have rebelled against thee.

Destroy thou them, O (Elohim) : or, Charge them with guilt. Bring them in guilty (חַשָּׁשִׁים). The time of long suffering will end, and the time of judgment come. Now is the time of the mercy of the Lamb; then will be that of His wrath. There is a propriety in the use of the word Elohim (אלהים), for the love of the Father will have been quenched, the sacrifice of the Son rejected, and the Holy Ghost blasphemed. Elohim therefore will ease Himself of His enemies, and avenge Himself upon His *adversaries*. *Let them fall, or they shall fall, by their own counsels.* Grace is withdrawn from them, and they are left to their own devices. It is well known that these evils did precede the destruction of Jerusalem, and they are likewise foretold in Scripture as going before that of Christendom.

Cast them out, or drive them away in the multitude (ברב), or fulness, of their transgressions. Transgressions will at last come to the full, and the transgressors will gather together to make war with the Lamb, and His followers; but they shall be cast out for ever.

11. But let all those that put their trust in thee rejoice: let them ever shout for joy, because thou defendest them: let them also that love thy name be joyful in thee.

And all those that trust in thee shall be glad: not some of them, but all. The Church at rest awakened to a joyful resurrection, and the Church militant removed from her earthly mortal conflict, will together become the Church triumphant; then will all rejoice over the downfall of the enemies of the Lord, and of His anointed.

Let them ever shout for joy. It will be an eternal shout of victory in loud and glorious Hallelujahs, in a Paradise of joy, and an Eden of bliss: *because thou defendest them;* or, literally; For thou wilt cover them over, *i.e.*, with immortality and incorruption (וְחִסָּךְ from סָכַךְ, he covered). This covering will be their defence from all future evil.

Let them also that love thy name be joyful, or exult in thee. Even the nations of the saved shall rejoice in His perfected salvation, which shall flow out to them through His body the Church; for He will not only come to be glorified in His saints, but to be admired of all them that believe.

12. For thou, Lord, wilt bless the righteous; with favour wilt thou compass him as with a shield.

This is in the singular, to shew whence all this blessedness shall be derived, *viz.*, from the Righteous One, from the Lord our righteousness.

Thou O Jehovah, wilt bless the Righteous One (צַדִּיק),

and His blessing shall flow out to all nations ; for in Him, as the seed of Abraham, shall all the earth be blessed. They shall be blessed in Him, and shall call Him Blessed.

With favour (רצון), benevolence, or good will, *thou wilt crown, or compass him as with the buckler*. When the inheritance shall be redeemed, the Glory of God shall be seen. Peace on earth shall be enjoyed, and benevolence shall flow to all. The word (צנור) translated shield, or covering for the whole man, so called from its being fitted together with braided work, as the ancient shield covered all the front of the warrior, so will favour cover the whole manhood of Christ, Himself, and His members in Him, the one Christ or second Adam. The shield of the earth will be seen in them. The invisible God will uphold and sustain them for the protection and blessing of all that belongs to man, and to this earth, which will then be redeemed and protected from all evil.

PSALM VI.

HIS VISAGE WAS MARRED MORE THAN ANY MAN, AND HIS FORM
MORE THAN THE SONS OF MEN.

To the chief
Musician on Negi-
noth upon Shemi-
nith. A Psalm of
David.

To Him that giveth victory in tribulation, through
the Unction of the Holy One. A Psalm concerning
the Beloved.

1. O LORD, re-
buke me not in
thine anger, nei-
ther chasten me in
thy hot displea-
sure.

*O Jehovah, rebuke me not in thine anger, neither
chasten me in thy hot displeasure.* This is evidently

the cry of the Man of Sorrows, weighed down under
the burden of the sins of that flesh which He had
assumed. For every sin He suffered a pang, for every iniquity He
groaned, for every transgression He wept. Truly, He stood and
suffered, in the sinner's stead, the rebuke of God's anger. He endured
and felt to the quick that chastisement which procured our peace,
on Him were laid all our iniquities ; who can describe the weight of
them ?

2. Have mercy
upon me, O LORD ;
for I am weak : O
LORD, heal me ; for
my bones are
vexed.

*Have mercy upon me, or, Be gracious unto me, O
Jehovah.* He could plead for mercy and grace to be
shewn unto all flesh, for He tasted death for every
man. The ground or basis of His request was :
For I am weak, yea, very weak (אמלל). He felt the withering of

the flesh as a plant withered by the wind. The Spirit of the Father blew upon it, and where was its beauty and comeliness? *Heal me, O Jehovah, for my bones are vexed*, or, have been troubled (נבדל), or shaken as by a violent convulsion, or commotion. Manhood was shaken in its frame work; for He Himself took our infirmities, and bare our sicknesses (Matt. viii. 17), that He might send healing to men. No doubt the healing He sought for, was the healing of that breach which death through sin had made in God's creature, man.

3. My soul is also sore vexed; but thou, O LORD, how long? *My soul*,—for He had a human reasonable soul,—*is greatly troubled* (נבדל) i.e. under the burden which He freely took; but, He cried unto His Father for help.

The faith of the Person made flesh was perfect; but that faith needed sustaining, and the Holy Ghost, the bond of the Trinity, bound the Sufferer to the Father. He would not let Him go, and thus He obtained power with God and man.

But thou, O Jehovah, how long wilt thou be vexed, or troubled? So long as men cleave to the sins which Jesus hath expiated on the cross, death, which He hath conquered, remains undestroyed.

4. Return, O LORD, deliver my soul: oh save me for thy mercies' sake. *Return, O Jehovah, deliver my soul.* He desired to return into the place whence He had come forth. To understand these words we must remember that our Lord had voluntarily confined Himself within the bounds of mortality; and that He acted within the limits of a human soul and spirit, and bound in that prison house was weakened thereby. The return of the Father's favour, without the cloud of displeasure, was at the resurrection: then came deliverance to the whole man, bringing up His soul from Hades, and His body from the grave. The body was no longer the prison house of the soul, neither a means of temptation to it.

It may appear strange that the Saviour should cry for His personal salvation; strictly, He alone could do it; for our salvation was laid upon Him; and He failed not to accomplish it. The Father upheld Him as His servant, and this was the expression of His mercy to mankind. There was a perfect service on the part of the Son, and a perfect succour on the part of the Father, and the issue was sure and certain.

5. For in death *there is no remembrance of thee: in the grave who shall give thee thanks?* *For, in the death* of man there is not Thy remembrance (זכר). No one felt the death of the creature to be the curse of God, and a dishonour to His name, as did the Son of Man. No one felt the effects of Adam's sin, nor the force of condemnation expressed in the words: "In the day that thou eatest thereof thou shalt surely die," as He felt them. He did not look upon death as a happy issue out of His afflictions; but He looked to resurrection. He said "In death, there is not Thy remembrance." Men living above the curse can alone present the memorial of Thy creative goodness; for Thou, O Father, didst create men an image of thine immortality; but through "envy of the devil," death by sin entered into the world.

In (בשואל) Sheol, or Hades, the place of separate spirits, who shall give thanks to Thee? Who shall give thanks, so long as the body is held in the dust of death, and the soul unable to express all that is within it by reason of the absence of the body? Who shall give Thee thanks so long as the curse is in operation? "Dust thou art, and unto dust shalt thou return." How He longs in His own person for the saying that is written, to be accomplished, "Death is swallowed up in victory."

In the next verse, He pleads the merits of His sorrows, and sufferings in the flesh as the means of its redemption.

6. I am weary with my groaning; all the night make I my bed to swim; I water my couch with my tears. *I am weary, or I have been wearied, with my groaning* (נערי). He was exhausted in His groaning; He felt the oppression of unbelief, the repulsion of His love, and He groaned in spirit. He found no outlet for His love; there was no ready ear, nor willing heart to receive it; therefore He mourned in silence: none entered into His sorrow. *All the night I make, or shall make, my bed to swim.* Here are the words of the Man of Sorrows. The word (כמסה) signifies that on which one leans, or reclines: a bolster. *I water my couch* (ערש) *with my tears.* That bolster was oftentimes the stone, that couch was oftentimes the bare ground, or the mountain base or summit; for when every man went to his own house, Jesus went unto the Mount of Olives.

7. Mine eye is consumed because of grief; it waxeth old because of all mine enemies. *Mine eye is consumed because of grief.* Grief wrought upon the windows of His soul, till they became dull through the mists of sorrow that rose up against them (עש to become dull, or weak). They became old

through all His oppressors (צוררי). The oppression of the world wrought heavily upon Him. The oppression of the enemy wearied Him. The oppression of mortality brought thick darkness upon Him, and faith was substituted for light; and how precious and acceptable it was in His Father's estimation!

8. Depart from me, all ye workers of iniquity. The spirit of the Sufferer rises in faith, and triumphs over all the evildoers. These words are quoted by our Lord as the prediction of His second Advent, as also in the parable of the sheep and the goats. All the workers of iniquity will depart from the presence of the King, for by them He has been put to grief, both personally and in His members. And why will they depart? Because Jehovah has heard the voice of the weeping of the Man of Sorrows; and it will be righteous in God to recompense tribulation to them who have troubled His spirit and the spirits of His people (2 Thess. i. 6).

9. The LORD hath heard my supplication; the LORD will receive my prayer. Jehovah hath heard the voice of my supplication (תחנוני), or of Mine entreaty. Jehovah will receive My prayer (תפילתי), His prayer of dedication (פליא) to consecrate. He is heard for His own sake. We are heard only in His name.

10. Let all mine enemies be ashamed and sore vexed: let them return and be ashamed suddenly. These are remarkable words, and they carry us on to the end. *Let all mine enemies be ashamed*; they will awake to shame and everlasting contempt; *and let them be sore vexed*, or greatly troubled, because of Thy righteous judgment. *Let them return*, or they shall return (ישבו), and be ashamed in a moment. This may refer to the return of the enemies, both spiritual and bodily, at the end of the Millennium, who will then go up against the camp of the saints, and the holy city; but their end will be sudden destruction from the presence of the Lord, and from the glory of His power.

PSALM VII.

THE FAITH OF THE SON OF GOD ; HIS DELIVERANCE, AND FINAL TRIUMPH.

Shiggaion of David, which he sang unto the Lord, concerning the words of Cush the Benjamite. A wandering (שָׁגִייוֹן) of the Beloved One, which he sang unto the Lord concerning the words of the dark one (כּוֹשׁ), the son of the right hand (בֶּן-יְמִינִי) of earthly power. Doubtless David and his men, hunted by Saul as deer upon the mountains, and falsely accused by his enemies, foreshadowing Christ and His disciples persecuted by the powers of this world, who, inspired by Satan, sought to cut them off from the earth. The latter part of this Psalm is evidently prophetic of Antichrist.

1. O LORD my God, in thee do I put my trust: save me from all them that persecute me, and deliver me. *O Jehovah my God, in thee do I put my trust.* This is the language of the Son, trusting in the Father whom He emphatically calls His God, for the Son of Man is truly, "*God of God.*" The Son's trust in the Father was not weakened by His incarnation ; it was the means of developing it under all adverse circumstances.

Save me from all them that persecute me, or pursue me, and deliver me. It is the cry of the Lamb of God under the sense of the pursuit of His enemies, who followed Him with murderous resentment. Save me, He cried unto His Father, and deliver Me from destruction ; and His deliverance was attained by prayer.

2. Lest he tear my soul like a lion, rending it in pieces, while there is none to deliver. *Lest he tear my soul like a lion.* Within the precincts of His human soul was the battle of life fought, and He received through prayer continual strength from the Father therein. In vain the enemy sought to get His soul within his grasp. And why did he desire this ? That he might rend it into pieces, that it might lose itself in him, for who can deliver the prey from the lion, when once it is fairly in his clutches ?

3. O LORD my God, if I have done this; if there be iniquity in my hands; *O Jehovah, my God, if I have done this; if there be iniquity (עוֹלָה), or perverseness, in my hands.* He used not His power in the spirit of perverseness; but in the healing of that which was evil. The sacred hands which they nailed to the tree had ministered no wrong to men, but, on the contrary, health and cure. He went about doing good; healing the sick, and all who were oppressed of the devil.

4. If I have rewarded evil unto him that was at peace with me; *If I have rewarded evil (רָעָה) unto one at peace with me (שָׁלוֹם).* If I have disturbed, by any evil act of Mine, one who has been peaceably disposed towards Me; *yea (bursts forth the righteous loving soul of the Saviour, filled with the spirit of human kindness), I have delivered him who oppressed me causelessly.* He did good not merely to those who received Him; but He delivered the souls and bodies of those whom Satan had bound under his hateful power. In these words there is the expression of conscious righteousness, which none but the Lamb of God could dare to utter. He pleaded in His own name; we plead not in our own, but in His name.

5. Let the enemy persecute my soul, and take it; *yea, let him tread down my life upon the earth, and lay mine honour in the dust. Selah.* Rather, *Shall the enemy pursue my soul and overtake (יִרְדֹּף אֹיֵב נַפְשִׁי וַיִּשְׁגֶּה)?* Shall the adversary, the blasphemer against Thy purpose, pursue Me to overtake me for himself, for his own vindictive purpose, or desire? Shall he trample to the earth My eternal life, which I had with Thee before the worlds were? Shall he make My honour to dwell in the dust of death by turning My spotless body to corruption? My life shall not struggle with death for an uncertain issue; but shall triumph in that humanity which he hath so successfully prevailed to turn to dust, through man's original and actual sin.

Selah. *Note this well,* O sinful man, and lift up thy heart unto the Lord with thanksgiving.

6. Arise, O LORD, in thine anger, lift up thyself because of the rage of mine enemies: and awake for me to the judgment that thou hast commanded. *With these words He boldly faced His enemy. He knew as the Prince of life that He had power to lay down His life, and also to take it up again. This commandment He had received from the Father. Rise, O Jehovah, in thine anger.* At the death of His Son there were seen the risings of the Father's anger. The sun withdrew his light, the earth shook and trembled. *In thine anger be uplifted, O Jehovah, because, or on account of, the rage of mine*

oppressors; for the devil inspired his agents, the world, and the flesh, to do their utmost. The oppression of His nation was upon Him through its rulers, and the voices of the chief priests prevailed. The oppression of Satan, as the prince of the power of the air, overwhelmed Him in His hour of darkness. The flesh, with its deadly throes of agony, letting out His life from His wounds brought Him very low. Well might He exclaim, O, my Father, *awake for me, thou hast commanded judgment.*

7. So shall the congregation of the people compass thee about: for their sakes therefore return thou on high. *And the congregation of the peoples (לְאֻמִּים) shall surround thee.* Through My resurrection shall the election out of all nations be gathered.

It is the election of the Father to which reference is made in these words, even to those whom the Father will give Him to bless all peoples, nations, kingdoms, and tongues.

For their sakes, or because of it, *return thou on high* in the person of Thy Son. Let Thy power come upon Me, and let Thy glory overshadow Me; and let Thy presence in the brightness of Thy glory burst through My humanity upon the hosts of heaven. Set Thy Glory in Me above the heavens, by lifting Me to Thy throne. I in Thee; and Thou in Me; that the election may be made perfect in one; that the world may know that Thou hast sent Me to redeem it from all evil.

8. The LORD shall judge the people: judge me, O LORD, according to my righteousness and according to mine integrity that is in me. *Jehovah will judge the peoples (עַמִּים).* This is a prediction that all mankind will be raised for judgment; and, connected with the foregoing words, shews that as in Adam all die, so in Christ shall all be made alive, shall live again in the body before their Judge.

Judge me, O Jehovah, according to my righteousness, and according to mine integrity in me. Here is the Righteous One bringing forward His own righteousness before the Father's judgment seat; the Just One presenting His own integrity.

Because He had done no sin, neither was guile found in His lips, it was impossible for the judgment of death to rest upon Him.

9. Oh let the wickedness of the wicked come to an end; but establish the just: for the righteous God trieth the hearts and reins. I pray thee, saith our Saviour, let *an end come to the evil and the wicked (יִגְמַר נֹא רַע וְרָשָׁעִים).* Having made an end of sin, by the sacrifice of Himself, He rightly prays that the time may come when righteousness shall beautify the creation of God, and sin no more defile it.

But establish the just, or literally, and thou wilt establish the Just One when this is done. (וְהִכְנִיחַ צְדִיק). This will be seen in the kingdom. God will establish in righteousness the throne of His Just One, and as in the days of Solomon evil shall not lift up its rule. *For God, the Righteous One, is proving the hearts and the reins* (וְכִלְיֹתָ), which are represented as the seat of feeling and longing. "Though my reins be consumed within me." (Job xix. 27.) As the seat of counsel and passions. "My reins also instruct me in the night seasons" (Ps. xvi. 7); and as the seats of determination, "Thou art near in their mouth, and far from their reins" (Jer. xii. 2).

The reins, or kidneys in the victims for sacrifice, signify fleshly wisdom and understanding, and their fat, the pride or glory, in which they appear, and are enveloped. God is now trying men's hearts; and also their fleshly wisdom and understanding; and, in the end, He will shew how unprofitable they are. Blessed are they who glory not in their own wisdom and understanding. Woe to the pride of life with its oppositions of science falsely so called, by which men seek to invalidate the Scriptures of truth.

10. My defence *My defence, or shield, is of God.* Here again the person who thus exalts His faith is the Son of God, who never withdrew Himself from the Father, His shield of defence; so that none of the fiery darts of the enemy could enter His soul. He knew Him as one *who saves the upright in heart* and He never turned aside in His goings, but set His face like a flint in all uprightness to do His Father's will.

11. God judgeth *God is judging the righteous one and is indignant* the righteous, and *every day.* Elohim (אֱלֹהִים) is deciding that which is proper for the Righteous One (צְדִיק). He is the judge, who separates the truth from error, good from evil. If the Righteous One suffered, and was judged for our sins, where will the sinner and ungodly appear, who have not availed themselves of the efficacy of His sacrifice, His blood cleansing, and His ministry. God is indignant every day, for the wrath of God abideth on him who believeth not in His Son, as the author of eternal life. He shall never see life.

12. If he turn *The next verses represent to us Antichrist. If he* not, he will whet *will not turn* (יִשְׁרֹב), *he will whet his sword,* that sword of judgment described by Moses, and by John in the book of Revelation. *he hath bent his bow, and hath made it ready,*

or He will establish *it* (ויכוננו). His bow is His spiritual rule which gives efficacy to His arrows or messengers, the arrows of Him who is the mighty man, or man of war.

13. He hath also prepared for him the instruments of death; he or-
daineth his arrows against the persecutors.
He hath established for him the instruments of death.
It is the same word as in the preceding verse (הכין). Instruments of death are now formed of such a destructive nature as to exceed all the inventions of former generations, and though doubtless an allusion is here made to this fact, yet these instruments of death also refer to those things described under the seven vials, in which is filled up the wrath of God against Antichrist.

He ordaineth his arrows against the persecutors, or, He will ordain, or form (פעל), His arrows for the hot pursuers. These arrows will afterwards be those of His risen saints. Though the enemies hotly pursue, yet they will meet with the indignation and wrath of the Lamb and His followers.

14. Behold, he travaileth with iniquity, and hath conceived mischief, and brought forth falsehood.
Behold he will travail with iniquity, or perverseness.
Satan will be formed in his heart, and will become his familiar spirit, inspiring him with the hope of dominion. He will *conceive mischief*, to grieve the Spirit of God; and overthrow His witnesses, and will bring forth falsehood (שקר), setting himself up as the man-God in opposition to the God-man; as a lie clothed in the livery of truth.

15. He made a pit, and digged it, and is fallen into the ditch which he made.
He digged a pit, and bored it (בור כרה ויהפרהו). This word (בור) is sometimes used for the lower world (Ps. lxxxviii. 7), or bottomless pit, which Antichrist bores into; yea, he comes out of it to head the locusts, or evil spirits, which will issue thence. *He has fallen*, or will fall, into the ditch (בשחת), or destruction, which he will make. He will prepare the way of the second death, and fall into it himself. His worm shall not die, neither shall his fire be quenched.

Immortality will prove to him destruction or corruption. A ditch full of the slime of the serpent will be that into which he will be cast, and Jerusalem, over which he will seek to reign, will become to him the entrance to the second death.

16. His mischief shall return upon his own head, and his violent dealing shall come down upon his own pate. *His mischief shall turn upon his own head.* Literally, his toil, or labour (עמל), shall turn upon him. They will curse their king and their god, for leading them to believe a lie. *And his violence shall descend upon the crown of his head.* The head and the crown of the head may signify those two forms of the headship of Antichrist, which will be seen in the mystical beast and false prophet; as it is written, "the strong shall be as tow and the maker of it as a spark; and they shall both burn together, and none shall help them!" Having claimed the rule and inspiration of the Christ of God, their daring will procure for them eternal misery; as they sow, so will they reap.

17. I will praise the Lord according to his righteousness: and will sing praise to the name of the Lord most high. *I will give thanks to Jehovah, according to his righteousness, or justice.* This will be the utterance of the God-man unto the Father for the removal of the man-God from the earth. He will head the heavenly choir in their songs, saying, I will sing psalms (ואזמיר) *to the name of Jehovah most high.* He will sing the psalms of triumph, especially those recorded in this book. He will sing to the Name Jehovah. To Him who was, and who is, and who will be God; and will reign in Jesus Christ, Lord God omnipotent, for ever and ever.

PSALM VIII.

ALL THINGS WILL BE SUBDUED UNDER THE SON OF MAN.

To the chief Musician upon Gittith, A Psalm of David. To him that giveth the victory on Gittith, or as the Septuagint, Vulgate, and Ethiopic render it, "winepresses." To him that is conqueror over the winepresses. This was, according to some authors, sung at the feast of tabernacles, when the vintage was just got in. It might have been sung by the treaders of the winepresses. Gideon is represented as threshing wheat by the winepress (בגור) when the Angel of the Lord appeared to him.

It is a Psalm for the David, or Beloved One, when the wheat shall have been threshed and gathered in, and He will have trodden the winepress of the wrath of the Almighty God; for then He shall

be known as Jehovah Shalom, as the Lord who will give peace to the world.

“Εἰς τὸ τέλος ὑπὲρ τῶν ληγῶν.
Ψαλμὸς τῷ Δαβὶδ.”

A prophecy of the things which shall be fulfilled at the end of the day of grace.

1. O LORD our Lord, how excellent is thy name in all the earth! who hast set thy glory above the heavens. *O Jehovah our Adonai* (יהוה אדוני). This is an address of the Spirit to Christ, who, as the Adon, is the foundation of all. St. Paul speaks of Jesus as the Adonai, when he thus writes (Col. i. 17): “He is before all things, and by him all things consist,” or stand together.
“καὶ αὐτός ἐστι πρὸ πάντων, καὶ τὰ πάντα ἐν αὐτῷ συνέστηκεν.”

How excellent (בְּהָאֲדָרָה), how splendid, how glorious, *is thy name in all the earth!* Thy name Jehovah our Adonai! How glorious is this name, not in a part but in all the earth, for He is the base and support thereof. Its foundations are no longer out of course, or out of order; but are established in peace, no more to shake beneath His wrath, but to abide in blessing beneath His peaceful government.

Who hast set thy glory, or Thine honour (הוֹדָה), *above the heavens.* When will His name be excellent in all the earth? After His return as man, when He shall have set His glory above the heavens and their hosts, and shall have brought into subjection to Himself, angels, authorities, principalities, and powers—then we shall see all things put under Him.

2. Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger. *Out of the mouths of babes and sucklings hast thou ordained strength.* This we know was literally fulfilled at the first Advent of the Lord. When men refused to acknowledge Him, God opened the mouths of children to welcome their king. It is written that when the chief priests and scribes saw the wonderful things that Jesus did, and heard the children crying in the temple: “Hosannah to the Son of David!” they were sore displeased. And they said unto Jesus, “Hearest thou what these say?” And Jesus, quoting this Psalm, said unto them: “Yea, have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?” The Holy Ghost can make the babe unborn to leap for joy. He can make the lips of childhood to praise Him; and would that we were all as little children, ready to yield to the will of the Spirit of God, our

Heavenly Father. It was when the seventy returned from their mission that Jesus praised His Father on their behalf because He had revealed Himself unto them as unto babes.

In the history of the Church, there have been instances of God using children to speak by His Spirit. Cyprian, Bishop of Carthage, in his writings refers to the power of the Holy Ghost moving the children of his flock.

"For besides the visions of the night, by day also, *the innocent age of boys* is among us filled with the Holy Spirit, seeing in an ecstasy with their eyes, and hearing and *speaking* those things whereby the Lord condescends to warn and instruct us."

To still the enemy and the avenger, whom God will cause to cease from his evil work, bruising him under the feet of His children.

The Lord will use men in their perfected bodies in the power of immortality, as the links of a mighty chain, by which to hinder the Avenger in his goings forth to deceive, to oppress, and to destroy. They will engirdle the earth with their glory, and, angel-like, will speed with the velocity of lightning to any part of God's creation, to fulfil His will who hath exalted manhood in His own person above all other forms of life.

3. When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained: *When I consider, or see thy heavens, the work of thy fingers; the heavens in which appear those wonderful luminaries which are the work of thy fingers, and all the shining orbs within the reaches of space, especially the moon and the stars, which thou hast ordained or established.*

In beholding the heavenly bodies moving in their bright courses without confusion or destruction, the mind is absorbed in the contemplation of the infinite power of God in these His higher works, and the superintending Providence manifested in their continual preservation.

4. What is man, that thou art mindful of him? and the son of man, that thou visitest him? *What is man, that thou art mindful of him? What is Enoch (מֶלְכִּי-צְדָק) the sorrowful man, the man of sorrows, that thou art mindful of him? or that thou wilt remember him? and the Son of Man, or the Son of Adam (בֶּן-אָדָם), the man of the earth as regards the substance of his humanity, that thou visitest him, or that thou wilt visit him? We see how the Father hath been mindful of fallen humanity, in*

that He sent His Son to take our nature upon Him. The Word was made flesh, and dwelt among us; thus He in His love remembered weak, sinful man, and shewed by this act that He is good, and that His mercy endureth for ever.

How the Father visited the Son of Man, John the Baptist informs us: "He gave not his spirit by measure unto him." The title, "Son of Man," was used by our Lord in the days of His flesh.

In the Gospel we read how frequently He spoke of Himself as "Son of Man." The Father continually visited Him with His salvation, Who never suffered anything to hinder those blessed visitations.

5. For thou hast made him a little lower than the angels, and hast crowned him with glory and honour. Herein is the love of God commended to us. *For thou hast made him a little (מעט for a little time, as regards extent of duration) lower than the gods (מאלוהים or mighty ones); for mortality is not a little, but very much, lower than the immortal nature of angels; therefore the word signifies the shortness of time, in which our Lord continued in mortality on the earth. And hast crowned him, or Thou wilt crown Him, with glory and honour; that is, in raising Him from the dead in glorious substance of immortality. All this has been fulfilled in Jesus of Nazareth.*

We with the eye of faith perceive Him, who took our mortal nature for the suffering of death, now raised from the dead, and crowned with glory and honour; and seated supreme over the powers of the heavens, and all their hosts.

6. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet. Literally, *Thou wilt make him, the man, to rule over the works of thy hands*, the works mentioned in the third verse, over the heavens and all their hosts; the universe hast thou put under His feet, the feet of manhood in Christ Jesus our Lord. But although Jesus hath all power in heaven and in earth, the Apostle is careful to remind us, that we see not yet all things put under His feet. We wait His second Advent for the accomplishment of this prophecy, when the Father will bring His only Begotten into the world in power and great glory. The Son needs the very last members of His body for the fulfilment of this promise. The Father gives His promise to the Son, and the Son to the members of His mystical body, the Church, to those who overcome, who are called, and chosen, and faithful.

7. All sheep and oxen, yea, and the beasts of the field; *All sheep* (עֵדִי). This word is also used to signify troops. Oxen (וְאֵלֶּפִים), cattle tamed to the yoke, and moreover all beasts of the field (בְּהֵמָה). All dumb, speechless beings will be brought under His benign rule, and will consort and feed with each other in peace.

8. The fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas. *The fowl of the air* (literally, the bird of the heavens), *and fish of the sea*, which come at the bidding of Jesus to the nets of His Apostles, an earnest of that power to be put forth over all created beings, when He shall reign upon the earth.

And over all that passeth through the paths of the seas. All forms of life shall be subject to Him in the sea, on the earth, and in the waters; and from the least to the greatest shall again be pronounced very good.

9. O LORD our Lord, how excellent is thy name in all the earth! Herein is the spirit of wisdom; the prophet in the vision of God beholding the restitution of all things, and their subjection under the dominion of the second Adam, exclaims, *O Jehovah our Adonai, how excellent, how splendid, is thy name of ruler in all the earth!* How truly is it the worthy footstool of God manifest in the flesh! He beholds all places of the earth enlightened with the glory of the Lord, and all nations bound together in unity, peace, and concord; nothing will hurt or destroy when the kingdom of God cometh down to settle upon the earth, and His will is done thereon, as it is in heaven, by angels, authorities, principalities and powers, when our Lord and His Christ, God manifest in flesh, Emmanuel, shall reign for ever and ever.

Beholding this glorious vision, the royal prophet in the Spirit speaks of those things which are not, as though they were.

PSALM IX.

THE SACRIFICE OF PRAISE, THE MYSTERY OF THE NAME, AND THE GLORY OF THE KINGDOM.

To the chief Musician upon Muth-labben, A Psalm of David. To him who is able to reveal the things which concern the Son of God. This Psalm points to the overthrow and final destruction of Antichrist; and it has been entitled: "A writing composed at the death of the man

who went forth between the camps," namely, Goliath, who defied the armies of the living God ; and thus stands as a type of Antichrist. It is addressed "To Him who prevailed over death, the Pure One. A Psalm concerning the Beloved."

1. I will praise thee, O LORD, with my whole heart; I will shew forth all thy marvellous works. Three things are brought vividly before the mind in this first verse. The speaker, His condition of heart and mind, and the ground or cause of His thansgiving. The speaker is Christ—David speaks in His person. The Spirit of the Lord spoke by him. The Lord in the age to come will lead up and preside over the praises of creation, and present them to the Father. The Redeemer Himself will praise the Father as the visible head of Creation. It is the future praise of Christ to which we are specially directed in this verse: "*I will praise thee, O Jehovah.*" How will He praise Him? With the whole heart. He alone can say this who in His whole human nature dedicated Himself to the Father; so that when the enemy came to scrutinize Him in manhood, he could find nothing in Him on which to ground an accusation.

He will praise Him because He, and He alone, will declare all His wondrous works redeemed from the curse, and will thus prevail to present the kingdom to the Father, in which nothing that corrupteth, nothing that defileth, and nothing that fadeth will appear before the eyes of His glory.

2. I will be glad and rejoice in thee: I will sing praise to thy name, O thou most High. Here also the chief speaker is Christ. He who has the pre-eminence in all things, including prayer and praise. All our sacrifices of prayer and praise are gathered up and presented by the Head of the Body. "*I will be glad* (he says) *and exult* (וַאֲעִלֶצָה) *in thee, O Father.*"

He at His first Advent was exposed to reviling and persecution, and men reproached Him who bore the Father's image under the veil of mortality, but at His second He will be glad, and exult with joy; for great will be His reward in the heavenly kingdom, when the praises of God shall fall upon Him revealed in flesh as the brightness of the Father's glory.

I (saith Christ) *will praise thy name, O most High!* and all shall praise Him who is the Father everlasting, and shall sing the new song in His kingdom.

3. When mine enemies are turned backward, or, in turning backward my enemies, *they shall fall*, or stumble (וִכְשָׁלוּ), *and perish at thy presence*. A sign of this was given at the first Advent, when Jesus of Nazareth said unto His enemies, I am *he*, or, rather (Εγώ εἰμι), I am, the Great I am, they went backward and fell to the ground, out of which man was formed. Such was the display of His power thus given, and that same power shall throw back His foes in the height of their presumption to perish everlastingly, through the mighty presence of the Father made manifest in Him. The remnant of His foes will be slain with the word of His mouth as the Great I AM, and they who compose the mystery of Antichrist with his organ, the false prophet, will be cast alive into the lake of fire.

4. For thou hast maintained my right and my cause; thou satest in the throne judging right. Thus will the Son look back upon the Father's work, who said to Him, when He lifted Him from earth to heaven: "Sit thou at my right hand, until I make thy foes thy footstool."

Thou, O Father, hast maintained my right, or, Thou hast wrought my judgment (כִּי־עָשִׂיתָ מִשְׁפָּטִי).

The Father hath upheld His cause and interest by His Spirit in the election, and by His overruling providence in the world.

Thou hast sat on the throne judging righteousness, between Me and Mine enemies, between the Christ and the Antichrist; the right and the wrong.

5. Thou hast rebuked the heathen, thou hast destroyed the wicked, thou hast put out their name for ever and ever. The prophecy still continues; and He speaketh of those things which are not as though they were. *Thou hast rebuked the Gentiles* (גִּוִּים). Thou hast rebuked the nations in scattering them abroad like the dust of the summer threshing floor; like the image of Daniel; like the thistle down of the field; their place shall no more be found; they shall pass away as a thing of nought; but, like the dust, they shall be remodelled, in the form of true humanity, in the likeness of the Son of Man; and not as beasts to destroy the earth and its inhabitants.

Thou hast rebuked the nations, and hast destroyed the wicked one, the man of sin, and his coadjutor, the false prophet. *Their name hast thou blotted out* (מָחִיתָ) *for ever and ever*. God's judgments are, like Himself, eternal. The final word once spoken,

and the final judgment executed, there is no appeal or reprieve. The wicked will be blotted out from the book of the living for ever. The time of the end will come, when this prophecy will be fulfilled in the sight of angels and of men.

6. O thou enemy, destructions are come to a perpetual end: and thou hast destroyed cities; their memorial is perished with them. Literally: *The enemy has ended desolations for ever.* In the kingdom of God in its final forms, the enemy who has instigated men to all evil will have no place; there will then be neither curse nor death, nor anything that oppresseseth.

Thou hast plucked up cities (נִרְשָׁה), because their builder was man in his selfish oppression, and not God for the blessing of all. What a history of taking cities, and of their destruction, is presented in the review of the past! Their remembrance has perished; they shall not come into mind when the New Jerusalem in its glory descends to the earth. The former things shall pass away, as not worthy to be compared with the eternal things of the kingdom, in which He, who is the healer of the breach, will give eternal light, and life, and love, keeping all in the health of salvation. Cities built by men for their own honour, for the exaltation of their own name, will give way to those kings whose name shall endure for ever, who shall bring their glory into the New Jerusalem, the centre of blessing, the metropolis of the earth.

7. But the LORD shall endure for ever: he hath prepared his throne for judgment. This is a very weak translation. Literally, it is: *And Jehovah shall sit* (יָשֵׁב) *for ever*, in the person of His Son, as the eternal King of the Universe, and the Father will establish His throne; for all judgment is committed to the Lord Jesus, as the Son of Man. He who is made man will abide man for ever.

8. And he shall judge the world in righteousness, he shall minister judgment to the people in uprightness. What will He judge? And how will He minister judgment, when seated on the throne of His glory? *He shall judge the world* (יִדְבֹּק). The redeemed fruitful world as opposed to (מִדְבָּר) the world as a wilderness, and therefore under the curse. His sceptre will be a righteous sceptre, and therefore a peaceful one, for both are associated in the mind and purpose of God. Through Him righteousness will prevail over all lands.

He shall minister judgment to the people (לְאֻמִּים) *in uprightness.* He,

the Upright, or Just One, will rule over men, for the kingdoms of this world shall have become the kingdoms of our Lord and of His Christ. As He is upright, so He cannot fail to judge in uprightness. How different will be His rule from all now administered on the earth !

9. The Lord also will be a refuge for the oppressed, a refuge in times of trouble. *And Jehovah shall be a high place (מִשְׁגֹּב) for the oppressed.* He Himself, and no delegate nor ambassador, will protect the oppressed in the last days. He will, as a priest after the order of Melchizedec, lawfully unite both spiritual and civil authority, and will give a liberty of spirit that nothing shall prevail to bring it into bondage. *He will be a refuge:* literally, a place erected on high *in the times (לְעֵתוֹת) of distress*, which shall come upon all nations, as predicted by the Lord. The time of the first fruits, the time of the harvest, and time of the gleanings. He will become the garner to receive and preserve all the wheat, the good grain of the kingdom.

10. And they that know thy name will put their trust in thee: for, thou, Lord, hast not forsaken them that seek thee. *And they that know thy name shall confide in thee:* that name which He proclaimed to Moses, but which is alone made manifest in Jesus Christ the Lord. The name proclaimed in the ears of the great prophet and ruler of Israel was: "The Lord, The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth; keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty, (who prefer darkness to light,) visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and fourth generation." The history of the circumcised and baptized has exemplified these things. The first Advent revealed God in flesh, in His character of mercy and grace, in that He tasted death for every man, and shed His blood, in which the sin of the whole world flowed out, and was buried on the earth. In constituting His Church, and in shedding down the Holy Ghost, He has exhibited His longsuffering, and the abundance of His mercy and truth. He hath reserved special mercy for thousands, whom He will seal with His living seal, as the fruit of His labours in all generations, forgiving their sins when aiming at right things, but missing the mark through the infirmity of the flesh, pardoning transgressions when passing the bounds of His words and ordinances, and pleading their own traditions in excuse;

blotting out perverseness, will-worship, and superstition ; and, finally, eradicating all lawlessness.

Many are the forms of iniquity. At His second Advent, He will exemplify the truth of His name ; the Lord God who will by no means clear the guilty, whilst they who seek Him and who wait for Him will be heard, and will receive their reward, when He ariseth as the Resurrection and the Life.

11. Sing praises to the LORD, which dwelleth in Zion : declare among the people his doings.

Sing praises to the Lord, who dwelleth in Zion.

To Jehovah, who inhabits Zion. This will be literally fulfilled, not merely will He dwell in flesh, but as man He will have a local habitation ; for, once man, He abideth man for ever. He now occupies a place in the heavens at the right hand of His Father, and when He returns to the earth He must have some place as the centre of action. Zion will be that place, and there will He sit as a priest upon His throne.

As now the priestly office veils the kingly, so will the kingly then righteously include the priestly. This has been forestalled by the bishops of Rome, ignoring that Zion is the destined centre of the earth.

Shew among the nations His deeds as the king and the judge of all the earth. Then will *his doings* be made manifest from the beginning to the end.

12. When he maketh inquisition for blood, he remembereth them : he forgetteth not the cry of the humble.

When he maketh inquisition for blood, he remembereth them.

Those mentioned in the 10th verse, who have known His name, who have confided in Him, not resting in man, or in any creature in heaven, or in earth.

The blood of those smitten with the fist of wickedness, or judged to death by the throne of iniquity, hath cried unto God from the ground ; and their spirits speak day and night with most miraculous accents. And at the second Advent, the Lord Jesus will make inquisition for this, and will avenge their blood upon those who have shed it, because they have never dwelt in the heavenly places ; manifestly, He will not then forget *the cry of the humble*, who have suffered in righteousness for His name's sake.

13. Have mercy upon me, O LORD ; consider my trouble which I suffer of them that hate me, thou that liftest me up from the gates of death :

Have mercy upon me, O Lord, or, Be gracious unto me (חַנּוּנִי), O Jehovah.

Grace and mercy flowed out from the Father to the Son, and in this His humanity rejoiced, not as possessing these things in its own proper nature, but in that of the Father.

Consider (or see חסר) mine affliction, because of them that hate me. Hatred met Him at every turn from those who had not the love of God abiding in them, whose pride hindered them from feeling their need of mercy, which He came to procure for man. He addressed the Father as one who could lift Him up from the gates of death, towards which His enemies sought to thrust Him, before His hour had come to resign Himself thereto for our sakes.

When they thought to have secured Him in the grave, the Father burst the seal, and set Him free from all who hated Him.

14. That I may shew forth all thy praise in the gates of the daughter of Zion: I will rejoice in thy salvation. Here is a transition (very common in the prophets) from the first to the second Advent of Messiah. The Holy Ghost regards not times and seasons. At our Lord's second Advent, He will personally shew forth the Father's promise, having passed beyond the bounds of death, and delivered creation from the bondage of corruption, into the glorious liberty of the Sons of God.

All the earth shall worship the Father. The chief singer will stand with His heavenly choir, within the gates of Zion, the centre and stronghold of Jerusalem, whence God will flood the earth with peace. Well may David's Lord, and David's Son, lift up His human voice, and say from His innermost soul, in the fulness of the Holy Ghost: *I will rejoice in thy salvation*, O my Father, which Thou hast manifested by Me as the Resurrection and the Life.

15. The heathen are sunk down in the pit that they made: in the net which they hid is their own foot taken. *The Gentiles have sunk down into the pit*, wherein there is no water. It is *the pit which they made*. They quenched the spirit in the ordinances of God, and consequently fell into the condition of the man in the parable, when parched with thirst never to be quenched. In the net, or snare, *which they concealed is their own foot taken*. Pride lies under all their pretensions, therefore is Antichrist called a great king over the children of pride. He will gather together the nations to Jerusalem, and it shall be to them the pit of destruction. Their device shall become the net in which the Lord Jesus will ensnare them, for He will come down from heaven to fight for His land, and His people; and the second death will be the pit, which Antichrist and his followers will prepare for themselves.

16. The LORD is known *by the judgment which he executeth: the wicked is spared in the work of his own hands.* Higaion. Selah. This is the only way in which He will be known. As it is written, when His judgments are made manifest, all nations will come and worship before Him, as their King and their Lord. The nations, or heathen, that are left round about shall know the Lord, after He hath judged them and restored Israel to their land. The wicked one (רשע) is snared in the work of his own hands. When that wicked one, the man of sin, is revealed, his own works will prove his ruin.

Higaion (היגיון). A meditation, O that awful thought! that God is not mocked. As a man sows to the flesh, so also shall he reap judgment in the flesh. *Selah*. Mark this, and let it be written upon the tablet of thy mind.

17. The wicked shall be turned into hell, *and all the nations that forget God.* *The wicked* (pl. רשעים) *shall be turned into Hades or Sheol* (לשאול), the place of departed spirits, and all the Gentiles who forget God. The wicked are those who violate the law of their conscience, and outrage humanity; and they who forget God are those who once knew Him, and who did not like to retain Him in their memory. They are reserved in *Sheol* unto the judgment of the great day, the resurrection of condemnation.

18. For the needy shall not alway be forgotten: the expectation of the poor shall *not* perish for ever. The time will arrive when His people will come up in remembrance before God. The poor in spirit will receive their reward in the kingdom. *The expectation of the poor shall not perish*; it shall be fulfilled in the kingdom.

The word (אביון) signifies those who are pious, and unrighteously oppressed. The bowed down, or the patient.

19. Arise, O LORD; let not man prevail: let the heathen be judged in thy sight. *Arise, O Lord, or Jehovah.* This is the utterance of the Holy Ghost. His cry to the Son to return; to arise from the Father's right hand, and come forth as the Judge.

Let *not man*, miserable man (אנוש), man in his mortality, yet claiming to be infallible in his judgment—let him not strengthen himself. *Let the Gentiles be judged* at Thy presence, *in thy sight*, O thou Son of Man. This prayer will be fulfilled at the second Advent, when the nations shall be gathered for judgment before the Son of Man, as the great King on His throne.

20. Put them in fear, O LORD: *that* the nations may know themselves to be but men. Selah. *Put them in fear, O Jehovah.* The character of man is that of pride, self-will, and fearlessness of the future. The fear of God, acting as a wholesome restraint upon the mind and heart of the creature, has departed. *The nations shall know* by judgments, that *they are but men.* They shall then be convinced of that original sin which they have inherited from fallen Adam, and which they have loved to manifest as enemies to the cross of Christ. They shall know Him who said to man after his fall: "Dust thou art, and unto dust thou shalt return."

Selah. Let all note this, and take warning, and know that they are miserable sinners, mortal, and ready to decay (אנוש). The glory of nature in its pride will be withered by the breath of the Son of Man. This is the end of the Gentile nations, as prefigured by the image presented to the Babylonish king, and by the various beasts seen in vision by the prophet Daniel. All their dominion, their power, and their glory will be superseded by that of the Son of Man.

PSALM X.

THE POWER OF ANTICHRIST, AND THE CRY OF THE OPPRESSED.

1. Why standest thou afar off, O LORD? *why* hidest thou *thyself* in times of trouble? This is evidently a Psalm for the last days, when the cry of those under Antichrist shall ascend with an exceeding strong and bitter cry, like the cry of the Lord on the cross, when His life was departing. The last death struggle of the faithful is here recorded. "*Why, O Jehovah, wilt thou stand afar?*" The word תעמר refers to Incarnate Deity, and a sublime figure of the Man Christ Jesus is presented to our vision. *Why wilt thou hide thyself during the days of distress*, which shall come upon all nations? Why wilt Thou hide Thyself from the faithful and penitent, in the time, times, and half a time of the dominion of the man of sin?

2. The wicked in his pride doth persecute the poor: let them be taken in the devices that they have imagined. *The wicked one (רשע) in his pride doth persecute the poor in spirit*, or the meek of the earth. In his pride he will evil entreat all who will not submit themselves to him. Pride generateth anger in the breast of the

wicked ; and the wicked one, the man of sin, will be a great king over all the children of pride.

Let them be taken in the devices which they have thought out (חשבו), or, They shall be taken in the devices which they imagined. The singular suddenly changes to the plural, as is oftentimes the case in the Scriptures, to shew that the wicked one is but the head of a system, the mouth of a body, animated with pride, to which sin will adhere like the scales upon leviathan. In these words we discern the prediction of the end : God will suffer men possessed by Satan and his hosts to fulfil the devices of the natural heart in defiance of His Revelation, and of His purposes ; but their indomitable pride will ultimately lead them into destruction ; and they shall perish from the presence of the Lord, and from the glory of His power.

3. For the wicked boasteth of his heart's desire, and blesseth the covetous, whom the LORD abhorreth. *For the wicked one* (רשע) *boasteth of his heart's desire.* Hardened in the pride of self-glorification, the man-God will make his vain boast of claiming the seat and attributes of Christ ; he will bless the covetous whom Jehovah despiseth ; men like him who have coveted an evil covetousness will sustain him, and be satisfied with his blessing, which will shew itself in substantial favours to such as set him on high, like an eagle in his nest above all other birds of prey.

4. The wicked, through the pride of his countenance, will not seek after God : God is not in all his thoughts. *The wicked one, the man of sin, through the pride of his countenance, will not seek beyond himself.* Pride is of that nature which will seek unto none above it, for a proud man acknowledges neither superior nor equal. He will not seek (דירש). He will not worship, but will be worshipped. *God is not in all his devices* (מחשבותיו) ; Elohim (אלהים) is not in all his thoughts. He will deny the revelation of the Father in the Son, and the Son coming out of His own incomprehensible Godhead with the Father, and the Holy Ghost, as God inhabiting the creature.

His devices will not be those of the Father : his ministries will be the counterfeit of those of the Son, and his gifts will be the substitution of familiar spirits for those of the Holy Ghost ; therefore, God will not be with the man of sin.

5. His ways are always grievous; thy judgments are far above out of his sight: as for all his enemies, he puffeth at them. *His ways will be always grievous*, for the reasons assigned. His ways will be painful in every season of his rule, not to himself, his followers, and adherents, but to the spirit of the faithful, the remnant of the seed of the woman, as opposed to the seed of Antichrist.

Though he with his ten kings will destroy Babylon, yet out of its ruins will his own city be reconstructed, in which, as in a mirror, all the excellency of his power will be reflected. *Thy judgments are far above out of his sight.* Literally, high are Thy judgments from his sight: he seeth nothing before him; he will look straight on in his pride, seeking nothing higher than the kingdoms of this world and their glory. These he will receive from the hand of the enemy, and like a man whose vision is always earthward, will be unable to see anything above or beyond it.

Thus will Antichrist ignore all the judgments of God, yet at the end, when believing himself secure in his palaces and strongholds, he will hear tidings of alarm (as saith the prophet Daniel) from the north and from the east; from the northern confederacy, and from the kings of the east. *As for all his enemies, he will puff at them;* a sign of his utter contempt, whilst deeming himself God upon earth. Who can touch him to displace him from his throne? None but the Son of God, coming in the glory of His power.

6. He hath said in his heart, I shall not be moved: for I shall never be in adversity. *He hath said in his heart, I shall not be moved from generation to generation* (לור לור). Vain-glorious, and deluded by the enemy, he will think his throne to be the very throne of the Christ of God, founded to perpetuity, and himself the Father of the eternal age, the God of this fallen world. He will say in the pride of his heart, like Nebuchadnezzar of old: *I shall never be in adversity*, or suffer evil. I am lifted up far beyond the reach of any adverse change in my circumstances. He will suppose that he hath prevailed, not only to change times and seasons, but the very purposes of God in the earth.

7. His mouth is full of cursing and deceit and fraud: under his tongue is mischief and vanity. While he blessed the covetous, the men who are of kindred spirit with himself, and who reflect his image, towards others he will show a different spirit. Cursing will go forth from his mouth against all opponents and gainsayers. Deeming himself the Christ of God,

he will rule as the only despot upon earth. His mouth (saith Daniel) will speak great things and blasphemy, and will be filled with the deceit of flattery, and the deceivableness of unrighteousness; all his transgressions will be fraudulent, as the devil's counterfeit of the Christ.

Under his tongue is mischief and vanity, working grievously in wearing out the saints of the Most High.

8. He sitteth in the lurking places of the villages: in the secret places doth he murder the innocent: his eyes are privily set against the poor.

He will sit in the ambush of the villages: his voice will be heard in the villages, in the desert, and in all hidden places none shall escape him. The word villages (חֲצִירִים) signifies a fortress, and courts connected therewith; also the sounding of the trumpet, which was generally blown in the outposts of the fortress, and it applied also to the outer court of the temple which will be trodden down by his feet. *In secret places* he will take away the precious life of the innocent; and as a persecutor, a liar, and a murderer, he will wear out the spirits of the just. The word בְּמַסְתָּרִים, translated secret places, also means mysteries, and refers to the mysteries of the man of sin, by which he will work insidiously unto the destruction of the simple, of those who are innocent of his devices.

Great will be the mystery of Antichrist! the counterfeit of the mystery of godliness itself. Satan, by his supernatural power, will conspire to confirm a lie.

His eyes (עֵינָיו) are privily set against the poor. It is written in Daniel, concerning the terrible horn, that "he had eyes" like those of a man: he will claim to have the very eyes of the God-man; and by his false prophets will set his wisdom and knowledge above the throne of the Almighty: he will work privily against the best interests of the poor, by substituting the reports of his kingdom, for the Gospel of the kingdom of heaven.

9. He lieth in wait secretly as a lion in his den: he lieth in wait to catch the poor: he doth catch the poor, when he draweth him into his net.

He will lie in ambush in the secret place, under the covert of the mystery of iniquity; he worketh secretly, abiding his time to leap forth when there are no defences as a lion on his prey, as the destroyer of the Gentiles. *He lieth in wait, or he will lie in wait to catch the poor,* the oppressed, and the innocent.

He will catch the poor by drawing him into his net. When men shall have become as the fishes of the sea without a ruler, having

rejected God, by claiming that power proceedeth from themselves, Antichrist will take them in his snare. As the prophet Habakkuk declares, he will cast forth his gospel net to take with subtlety the unstable and unwary. Another gospel, another Jesus, and another spirit than those which the Apostles preached will take many captive to his will.

10. He croucheth, *and* humbleth himself, that the poor may fall by his strong ones. He will humble himself that he may deceive and surprise, and will rule over men by his flatteries, ministering to their pride and self conceit, *that the poor* (חלכאים), those who are not rich towards God, like the Laodiceans, and yet know not that they are poor, may *fall by his strong ones*, strong in the power and might of the evil one.

11. He hath said in his heart, God hath forgotten: he hideth his face; he will never see it. Antichrist, who will neither fear God, nor regard man, *will say* in the hardness of *his heart*, *God hath forgotten* to concern Himself with me, or this earth in which I rule supreme. *He hath hidden his face* from the world and its kingdoms.

12. Arise, O Lord; O God, lift up thine hand; forget not the humble. Now, when Antichrist thinks himself secure, and vaunts himself in his pride, the cry of the elect will ascend against him to the Lord.

"*Rise, O Jehovah,*" is their appeal to the God-man against the usurper. Rise from Thy throne in the heavens, and on the earth, which is occupied by Antichrist, *Lift up thy hand, O God* (א) thou Strong One.

Thou hast hidden Thy face, and put Thine hand in Thy bosom; therefore take Thy great power and reign; *forget not the humble*, the meek and poor in spirit.

13. Wherefore doth the wicked condemn God? he hath said in his heart, Thou wilt not require it. *Wherefore doth the wicked one condemn or despise God?*

Why does such a man as Antichrist exalt himself as a God on earth? Because he hath said in the stoutness of his heart, Thou wilt not require an account of my actions, therefore will I seek to none above me. Who is Elohim? Who is the Father in His operations? Who is the Son in His ministrations? Who is the Holy Ghost in His donations? I,

with my coadjutor, the false prophet, are sufficient for the accomplishment of my purpose.

14. Thou hast seen *it*, for thou beholdest mischief and spite, to requite *it* with thy hand: the poor committeth himself unto thee: thou art the helper of the fatherless.

This is the assurance of the elect, that God beholds the iniquitous work of Antichrist, and the mischief of his hands; his spiteful oppression of all who will not submit to his rule and authority. God, in His Son, will come forth in person against him *to requite him* hand to hand, and, with His power as the Christ, will give him his just retribution.

The poor will commit himself unto the Lord when oppressed by the strong ones; the heavenly fatherhood of God will be the protection of the orphan in the time of tribulation.

15. Break thou the arm of the wicked and the evil *man*: seek out his wickedness *till* thou find none.

This may be called the prayer of those who suffer under Antichrist; they will cry for the Lord Jesus to arise and come down, and *break the arm of the man of sin*, and He will hearken thereto, and will "consume him with the spirit of his mouth, and destroy him with the brightness of his coming." He will seek out his wickedness in all places until it be utterly removed, so that no remnant shall be left to defile the earth; for the Lord will scatter and destroy his kingdoms.

16. The LORD is King for ever and ever: the heathen are perished out of his land.

The Lord, or Jehovah, is the King for ever and ever. The kingdoms of this world will become the kingdoms of our Lord, and of His Christ; and He will reign for ever and ever as one King, one supreme Head of authority, the one Saviour of the world. *The gentiles are perished out of his land.* In that day Jerusalem will no longer be trodden under the feet of the Gentiles, for their times will have transpired. The crescent will have waned and disappeared before the glory of the Crucified One. It is His land wherein He was born King of the Jews. He trod that land with His sacred feet; there He ministered as the minister to the circumcision; that land drank in His blood as the seal of its redemption from the curse, and the ground over which the soles of His feet have passed will He make the abode of His glory, and the glory of all lands. The place of the conflict of Messiah will become the scene of His triumph, and the centre of His authority.

17. LORD, thou hast heard the desire of the humble: thou wilt prepare their heart, thou wilt cause thine ear to hear:

The prayers of the righteous and the meek will be fulfilled, and they will inherit the renewed earth. *Jehovah, thou hast heard the desire of the humble.* What is the desire of the humble? Is it not to see Him as He is. Their desire is for the resurrection, which will be accomplished when Jesus returns to reign as King; and they shall be raised to reign with Him. They who have followed Him in the path of humiliation, will follow Him in His glory.

Thou wilt prepare, or establish, their heart. There will be no more faintness through unbelief, no more aching void, for all within shall be firmly established in His perfect love, and secured in the consummation of bliss; mortality will be swallowed up of life. Jesus will be immediately and personally present to hear and answer without any delay. God will send the Lamb to be the Ruler of the earth, and He will bring the humble with Him to inherit the throne of His glory.

18. To judge the fatherless and the oppressed, that the man of the earth may no more oppress.

How excellent will be His dominion! How benign His rule! How righteous and ready will be His judgment! No delay in putting all things in order, no Absalom to complain and conspire against Him, and *he will judge the fatherless and the oppressed.* The man of the earth will be removed, that the Second-man, the Lord from heaven, may rule and judge in righteousness. The first riseth from the abyss to claim the mastery of the earth; the second cometh from heaven to dispossess him, so that he shall no longer oppress.

Jesus will come to be the judge of all the earth, and will do right. The fatherless or orphan shall know Him as the Father of this blessed age. The children shall not be punished for their father's iniquity; they shall be accepted of Him who hath put away both original and actual sin, and shall be judged worthy of His kingdom. All nations will then know that the heavens do rule.

PSALM XI.

THE DESTRUCTION OF THE WICKED.

To the chief Musician. A Psalm of David.

To Him who is Supreme, concerning the Beloved.

1. In the LORD put I my trust: how say ye to my soul, Flee as a bird to your mountain?

In Jehovah I have put my trust. How will ye say (תאמרו) to my soul, Flee (as) a bird (צפור) to your mountain: "bird" is sometimes translated sparrow, as in Ps. lxxxiv. Two of these birds were offered for the cleansing of the leper, to shew his weakness and degradation through the deadly disease, and herein we may discern a prophecy of the times of the end of this dispensation, and of the low estate of those who will say, "the harvest is past, and the summer is ended, and we are not saved." They will be taunted like the Lord in His expiring moments.

"*Flee as a bird to your mountain.*" A mountain symbolizes a kingdom, and as a symbol of the kingdom of heaven it will be removed at this period, although existing as an invisible polity and citizenship, and will be derided by the infidel spirit then holding possession of the earth.

2. For, lo, the wicked bend their bow, they make ready their arrow upon the string, that they may privily shoot at the upright in heart.

Behold the wicked ones (רשעים) will bend their bow, they make ready their arrow upon the string.

The bow is the symbol of a ministry, the mouth being an instrument for speech; the arrow is the word set on fire of hell, or Gehenna. φλογισμένη ὑπο τῆς γέεννης.

That they may shoot in darkness (אפל) at the upright in heart. In this their hour, and power of evil, the Sun of Righteousness will be darkened in His going forth, and these spiritual Ishmaelites, or archers, will triumph in their might for a short space.

The upright in heart will be the butt against which to direct their arrows, and point the finger of scorn.

3. If the foundations be destroyed, what can the righteous do?

When (כי) the foundations shall be destroyed, what hath the righteous one (צדיק) done? This shows that the spirit of Antichrist will break up the ancient foundations of Church and State. *What hath the righteous (צדיק) one done?* or, what will He do when men frustrate God's purpose, change His ordinances, and build upon the sandy foundations of their own devices. He is the Rock, the Apostle, and High Priest of our profession. He is not only the Lord God of the holy prophets, but He Himself is the Prophet like unto Moses; and upon these offices, contained in Himself, He would build up men as upon a secure foundation.

As the Alpha, He is the foundation of the spiritual building; and as the Omega, He is the top stone thereof; who at the end will be brought forth with shoutings, with the voice of the Archangel, with the trumpet of God, with the acclamation of all saints, and of the multitude of the redeemed.

4. The Lord is in his holy temple, the Lord's throne is in heaven: his eyes behold, his eyelids try, the children of men.

Jehovah is in his holy temple, in the temple of living humanity, the temple of His body. Blessed are all who know their union and communion with Him, and who rejoice therein, as also in the communion of all saints.

The Lord's throne is instinct with life, from which proceed thunderings and lightnings and voices, even from His heavenly throne; and this is our confidence, that He who ruleth in the heavens will come down, and establish a throne in the earth. *His eyes*, which are as a flame of fire, will *behold (ידון) the sons of Adam (בני אדם)*, and *his eyelids*, or eyebrows, will *prove them*.

Present in His sight are all the children of men, and in the day when He shall come forth, they shall see in His countenance the expression of approval or condemnation. The righteous will be drawn by His look of love, while the wicked cry aloud to the mountains to fall on them, and hide them from the face of the Lamb. They who have not availed themselves of Him as the Sacrifice for taking away of their sins, will know Him then as the angry Judge, striking terror into their hearts, so that all men will be brought under the personal scrutiny of Jehovah, in the Son of Man.

5. The LORD trieth the righteous : but the wicked and him that loveth violence his soul hateth. *Jehovah will try the righteous.* From Abraham downwards, the Lord hath proved those that believe in Him, and their faith hath been counted to them for righteousness.

The obedience of faith is pleasing in God's sight, but the wicked one (רשע), and him that loveth violence, his soul hateth.

This is the nature and being of God, who is love, and who therefore must hate the wicked, and the violent man. There will come one, pre-eminently the wicked one, and another the violent one, Antichrist and the false prophet; and we know how the hatred of God will be shown to them and their followers, in the pouring out of His wrath, full, perfect, and complete to their eternal destruction in the lake of fire.

6. Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest: this shall be the portion of their cup. *He will rain upon the wicked snares, or traps* (פחמים). Rain is the symbol of the spirit, whether of good or evil, and is here used to signify the spirit of the enemy by which he will be enabled to snare and entrap the wicked in their own devices. The same

truth is set forth under another figure in the book of the Revelation, wherein is recorded the command of the angel to the fowls of the air, or evil spirits, to feed upon the flesh of the wicked, and take them captive for a prey. "Fire and brimstone" are the figures and elements of the second death. The fire of torment, instead of the brightness of the glory of Christ, will be their portion.

Yellow brimstone feeds the fire of sulphureous torment, and is most offensive and painful to the senses. Under this figure is conveyed the just punishment of those who have turned the truth of God into a lie: they will be seen burning, but not consumed, and as the prophet declares, "they will be an abhorring unto all flesh." (Isaiah lxvi. 24.)

Finally a wind, or spirit (רוח) of horrors (ולעפוח) will ever possess and disturb them with despair, for they have rejected the Sacrifice for sin, and the Consolation of Israel.

Eternal horror and misery will be their doom, so bitter will be the ingredients which shall fill the cup of the wicked.

7. For the righteous LORD loveth righteousness; his countenance doth behold the upright. *For the righteous Jehovah righteousness hath loved* (אדוב). These words are quoted by the writer of the Epistle to the Hebrews, and applied to our Lord

Jesus: *Thou, Lord, hath loved righteousness* (Heb. i. 9). This is His nature and property—love of that which is right. *The upright will behold* (יִדְּוּ) *his face*. They will be glad, when in their flesh they shall see their God; therefore said the Lord, “Blessed are the pure in heart for they shall see God,” in the face of Jesus Christ, the brightness of the Father’s glory.

PSALM XII.

THE SHORT REIGN AND TRIUMPH OF THE WICKED.

To the chief Musician upon Sheminith, A Psalm of David.

To Him who is over the eighth (head), or Antichrist. To Him that giveth the victory. A Psalm for the beloved Son of the Father, in whom He is well pleased. The Anointed of the Father, or the Christ of God, will destroy Antichrist, the man of sin.

1. Help, Lord; for the godly man ceaseth; for the faithful fail from among the children of men.

This Psalm contains the cry of distress at the time of Antichrist. *Help, Lord; for the godly man ceaseth*. Hosannah! Save, O Jehovah! for an end hath come to the saint or pious one (חֲסִיד), a word that applies to one who is steadfast during times of persecution, one who is cut off for his piety by the hand of violence, one who disappears (נִמָּח). *For the faithful have failed from the sons of Adam* (מִבְּנֵי אָדָם). Everything has come under the power of the natural man, and the truly spiritual and faithful have disappeared, or have been removed.

2. They speak vanity every one with his neighbour: with flattering lips and with a double heart do they speak.

Each one will speak according to the vanity of his mind (שֵׁן יִדְּבֹר) *with his neighbour*, or friend. Men will deceive themselves and be deceived, saying, All is stable, when all will be proved to be vanity and insecurity, for the Lord shall smite their kingdoms, and shall rebuke the spirit inspiring them to uphold and follow after Antichrist.

All shall pass away before the power of the Lord, and many will curse their king and their god, when they find out the vanity of his

pretensions, for though by flatteries he will rule, and turn their power against themselves, yet vanity and insecurity will take the forms of truth and peace, and by these men will be ensnared. Hath God said? Doth God know? will be forms of speech by which, as of old, the enemy will introduce his master-work of deceit; under a smooth lip and polished exterior all will be slippery (חלקות pl.) with the slime of the serpent, which they will substitute for the unction of the Holy One; and inwardly there will be the double heart, pretending one thing, and meaning another.

The heart of the wicked one will be hardened in its own selfishness.

3. The Lord shall cut off all flattering lips, and the tongue that speaketh proud things: *Jehovah will cut off all flattering, or smooth lips.* His Incarnate Word, revealed in His glory, will cut them off from the face of the earth; and also the tongue speaking great things (מרברת גדולה). These words are taken up by the prophet Daniel, and referred to Antichrist, under the figure of the horn that had eyes, and a mouth that spoke great things, whose look was more stout than his fellows. The tongue of Antichrist will speak great and proud things against the Most High, and by his words he will think to change times and laws, but at the end he will be cut off, and cast into the second death. He, and all who adhere to him, will thus be judged.

4. Who have said, With our tongue will we prevail; our lips are our own: who is lord over us? *Who said, With our tongues (ללשוננו) we will prevail* to take the rule under the heaven—power is from us, and we will assert it.

Our lips are our own to speak what we please. Thus despising the control of the Holy Ghost, the enemy will prevail to deceive them through their pride and ambition. Like Pharaoh and his hosts they will say, *Who is Lord (Adon אדון) over us?* They think they have secured the lordship of Christ for themselves.

5. For the oppression of the poor, for the sighing of the needy, now will I arise, saith the Lord; I will set him in safety from him that puffeth at him. *Because of the oppression and destruction of the poor, especially of the poor in spirit, and because of the sighing of the needy—of those who are deprived of their rights (for Antichrist will be both an oppressor and destroyer), Now will I arise, saith Jehovah.* Jesus will arise from His Father's throne, and come down and avenge His own elect, and for their sakes shorten the days of tribulation.

I will put them, that is my people, *in safety*, literally, He will place them in salvation. He will puff at the oppressor, and will hold him in derision, or will fan him as with a wind, and scatter him as chaff for the burning.

6. The words of the Lord are pure words, as silver tried in a furnace of earth, purified seven times.

The words of Jehovah are pure, or clean, words; therefore, Jesus said, "Now are ye clean through my words;" and again, "Sanctify them through thy truth, thy word is truth." This is our only defence against those who say, "By our tongues will we prevail;" or, our lips are our own, not acknowledging the Lordship of the Word of God. As silver tried in the furnace of earth, so are the words or sayings of Jehovah. The Word was generated flesh, as in a furnace of earth, and in the affections of flesh were seen the continual kindlings of the fire by which His manhood was refined and purified. He was conceived without sin of the Holy Ghost in the womb of the Virgin, in the substance of our nature; He was kept by the same Spirit in the flight into Egypt, when the word was fulfilled, "Out of Egypt have I called my son." In the time of His baptism of John in Jordan He was pure from all defilement, and the Father, well pleased with the presentation of His Son, acknowledged it with His own voice. Though tempted in all points like as we are, yet He emerged unharmed and undefiled by any dross or sediment of sin.

In His ministry in the world He kept the earthen vessel of humanity free from pollution. The fire of the Holy Ghost within Him went not out by day or by night.

In the memorable and painful struggle between the human and Divine wills, which took place in the Garden of Gethsemane, the latter triumphed in the conflict, and this battle of life, or lives, cost Him the agony of the sweat of blood, which earned for us the bread of eternal life.

On the cross He finished His victory over our combined enemies, within and without, and by the eternal Spirit presented the body of humanity, clean without transgression; though in it He bore the burden of the sins of the world, and made atonement for the same.

Thus was the precious treasure seven times tested. In bearing the image of the earthly He prevailed in all the seven stages of His probation to present it perfect on the cross, and though marred with sorrow and violence, and sorely tempted, it was ever

without sin, and was therefore raised from the dead a heavenly and visible image of the immortal and invisible God.

Prophetically these "seven times" may refer to the seven last trials by which He will test the power of the living word in the Holy Ghost in the earthen vessels of mortality; as it is written, He will not only be with His people in six troubles, but in the seventh He will not forsake them, but give them a happy issue out of all their afflictions, and bring them into His kingdom.

7. Thou shalt keep them, O Lord, thou shalt preserve them from this generation for ever. *Thou shalt keep them (חשמתם) in the sense of watching over and protecting them in the hour of temptation. Thou shalt preserve them from this generation for ever, from the generation of evil mentioned in the former part of this Psalm.*

8. The wicked walk on every side, when the vilest men are exalted. *The wicked will walk (יחלכין) on every side, when the vilest men are exalted; or, when the vileness of the sons of (אדם) Adam is lifted up into power. The Antichrist is denominated a vile person, and will be surrounded by those like himself, who neither fear God nor regard man. They will be as the scales upon the body of Leviathan for his defence and protection against all assailants.*

In this Psalm we have prominently brought before us: 1st. The vile person who exalts; 2nd. The vilest men who are by him exalted into power; 3rd. The wicked who will walk on every side in the pride of their heart, and in all vain confidence. The proud will be called happy when vileness (ולות) shall be exalted as goodness among men, or among the sons of Adam. His disobedience will be exalted in these his sons, and they will be denied admittance into the Paradise of God; they will be left hopeless and helpless, abandoned to the darkness of despair, and to the fire which their own sin will kindle in an immortal habitation. Thus the kingdom of Antichrist will be a kingdom of darkness, from which the light of life will have departed, and how great will be that darkness! The throne of iniquity, its surroundings from its centre to its circumference, will be under the control of the wicked one. Then darkness will cover the earth, and gross darkness the people, until the Lord, with all His saints, shall descend and say, "O Israel, arise! shine, for thy light is come, My glory is risen upon thee!"

PSALM XIII.

THE WORD MADE FLESH.

To the chief Musician, A Psalm of David.

To the Victor. A Psalm of the Beloved.

1. How long wilt thou forget me, O Lord? for ever? how long wilt thou hide thy face from me?

O Jehovah, how long wilt thou forget me—for ever?

In the determinate counsel and foreknowledge of God, He willed to exhibit the Godhead, in the person of His Son, under the conditions and laws of mortality.

Therefore in the fulness of time the Son of God entered our nature through conception of the Holy Ghost, and came into the world by His birth of the Virgin Mary. The Prince, or Author, of life suffered in the flesh and was slain, and rising again from the dead made the human nature, like the Divine, immortal.

And being found in fashion as a man, He felt as a man, He prayed as a man—"How long wilt thou forget me, O Lord? *for ever?*" or continually (נצח).

In the unity of our nature, as one cast out of mind, He stood in the stead of sinful men. Secondly, He said in His prayer, "*How long wilt thou hide thy face from me?*" Not only did the Incarnate Son seek of the Father that He would be mindful of Him, but also that He would lift up the light of His countenance upon Him in the garb of poor humanity. He came under the fall, and consequently under the curse, in clothing Himself with our nature, which intervened as a cloud of darkness between Himself and His Father; although He longed for the intercepted rays of that sunshine for the sake of mankind represented by Him before God.

2. How long shall I take counsel in my soul, having sorrow in my heart daily? how long shall mine enemy be exalted over me?

How long shall I take counsel in my soul; or, How long shall I daily put counsel in my soul with sorrow?

What words for Him to utter whose name is the Counsellor! Love, daily rejected, produced daily sorrow, for His soul yearned over the sons of men for their recovery, knowing that the Scriptures must be fulfilled, and

thus meditating upon the purposes of the Eternal, light sprung up in darkness, and joy arose out of sorrow. By the experience of temptation, He knew He was in the enemy's land, under the dominion of the prince of the power of the air, and exclaimed as one oppressed: "*How long shall mine enemy be exalted over me?*"

Four truths are worthy of our consideration here. Out of Christ, God is not mindful of man. Out of Christ, He hides His face from man. Out of Christ, there will be continual sorrow, weeping, wailing, and gnashing of teeth. Out of Christ, man will be exposed to the dominion and torment of the enemy.

3. Consider and *Look upon me* (הביט), *consider me*, I am free from hear me, O LORD that sin which has brought humanity under the my God: lighten mine eyes, lest I hidings of Thy countenance, and the power of the sleep the sleep of death; enemy.

Hear me, or answer me (עני), *O Jehovah my God*; He was God of God, partaking of the same nature with the Father.

Lighten mine eyes, or, make mine eyes to shine with the light of immortality; and may they cease to be the fountains of sorrow.

Lest I continue in death (המות). It was His prayer for resurrection, that in the flesh He might awake to the blessed light of eternal day. The death of the Prince of life was no common death, for in His descent into Hades, life descended to those who awaited that event. Neither was His sleep the sleep of death, for He lived unto the Father in the Spirit between the interval of His death and resurrection, and preached to the spirits in prison.

4. *Lest mine enemy say, I have prevailed against him; and those that trouble me rejoice when I am moved.* *Lest mine enemy say, I have overcome him*, which he could not do, for Jesus in the flesh of Eve triumphed over him, both in life and death, taking from him the keys of Hades, and of death, by dying on the cross, and by descending to the receptacle of departed spirits. *Lest those that trouble me, my distressors, rejoice, when I am moved* (אמוש), when I shall be as a bough that is broken off, and separated from the parent stem. Little did they imagine that He would arise from the dead, to become the root of the tree of life, which with all its branches should flourish in the Paradise of God.

5. *But I have trusted in thy mercy; my heart shall rejoice in thy salvation.* *But I have confided in thy mercy*, in the mercy of the Father who, in giving Him the assurance of His resurrection, enabled His flesh to rest in hope. Thus

in the midst of temptations and sufferings He trusted in the mercy or (חסד), loving-kindness of God. Although reproach had broken His heart, He could rejoice in the Father's salvation, in delivering Him from all His enemies, and bringing Him into the fulness of joy; and in the resurrection His heart and flesh could rejoice in the living God. The Father's salvation, the Son's salvation, and the salvation of the Church in Him were wrought out at the resurrection, and the redemption of the world will be effected when the Church shall be perfected as the mystery of godliness.

6. I will sing unto the LORD, because he hath dealt bountifully with me. *I will sing unto Jehovah.* He will be the chief singer, more exalted and soothing than David; for His voice will resound with such praise, as was awakened in His heart at the time of His ascension, when the Father dealt bountifully with Him, setting Him over the heavenly hosts as His everlasting recompense of reward.

PSALM XIV.

NABAL, OR THE FOOL.

To the chief Musician, *A Psalm* of David. To Him that is over all. Concerning the beloved Son of God.

1. The fool hath said in his heart, *There is no God.* They are corrupt, they have done abominable works, *there is none that doeth good.* The fool (נבל Nabal) *hath said in his heart*, though he may not utter it with his lips, "There is no Elohim" (plul. אֱלֹהִים) Some have thought, and that not without reason, that this Psalm was composed, or uttered, under the inspiration of the Holy Ghost, after the resistance of Nabal to David, and his subsequent death. He is called a man churlish and evil in his doings, a son of Belial. This is the summary of the character of Nabal, or fool, for he is a fool who sins against his own soul. He saith in his heart, no Elohim, no Father, no Son, no Holy Ghost, existing in the unity of the one Godhead. The fool thinks to find out God by the efforts of reason, and to describe Him by the rules of human logic,

If we could comprehend God, we should be greater than He, for that which is comprehended is less than he who comprehends. But folly is common to man through his natural alienation from God, arising from the carnal mind, and the depravity of the human heart. A wise man accepts revelation, and is at peace. It is, after all, according to sound reason to believe that God, who is unsearchable and beyond the bounds of finite comprehension, should, in the revelation of the mystery of His eternal being, shew that it is beyond man's natural understanding.

They are corrupt, they have done abominable works, there is none that doeth good. These words accurately describe the fallen condition of men. In the fall of Adam the tree was made corrupt, and its branches can only bring forth corrupt fruit. The flesh left to its own folly shows how corrupt it is by nature, either through the senses or through the mind, and therefore its deeds are abominable in the eyes of God. There is none good but One, and He is God. He alone doeth good, and communicateth it to the creature; hence the necessity of taking up manhood into God in the person of Jesus Christ, His Son.

2. The LORD locked down from heaven upon the children of men, to see if there were any that did understand, and seek God.

Jehovah looked down from the heavens upon the sons of Adam (על-בני-אדם), that is, upon the descendants of him who was expelled from Paradise—upon the corrupt branches of that corrupt tree. He looked down to see if there were any that did understand, who had the eyes of their understanding enlightened, and who sought after God: literally, if there were any who did understand and seek after the substance, the very nature of the Elohim, any who knew that all enjoyment of God must be in the Holy Ghost, all understanding of Him in the Lord Jesus Christ, and that the Infinite is hidden in the Father, in whom the Godhead is worshipped and glorified; not a divided Godhead, but the Godhead of the Father, the Son, and the Holy Ghost. None, by the natural mind called flesh and blood, seeks after the substance of the Elohim (אֱלֹהִים).

3. They are all gone aside, they are all together become filthy: there is none that doeth good, no, not one.

They have all departed from the right ways of the Lord. They have become discontented (סר), degenerate or bad in the inner man. *They are altogether become filthy,* clothed with corruptible flesh, yielding to wicked desires.

The word *חָלָה* signifies to become muddy; they love to stir up the mud and filth of the flesh. *There is none that doeth good, no, not one.* Every one by nature is conceived in sin, and shapen in iniquity; and yet it was when we were in this state that Christ died for us, even for the ungodly, those without strength, subject to judgment and wrath of God.

4. Have all the workers of iniquity no knowledge? *Have all the workers of iniquity, who breathe out indignation against the righteous servants of God, no knowledge of the God of judgment. Who eat up my nation (עַמִּי) as they eat bread, using them to gratify their own passions, and sustaining themselves with their spoil. Thus have the Gentiles treated Israel, and have not called upon the Lord, or they would have manifested a different spirit—the spirit that seeks rather to save than to destroy. The workers of iniquity have not called upon Jehovah; on the contrary, they have consumed His nation, and made gain of His people, they have removed them out of sight, and are as those who eat bread unsanctified by word and prayer.*

5. There were they in great fear, for God is in the generation of the righteous. *There were they in great fear, literally, they feared a fear, or as we say, they trembled with fear, and wherefore? Because Elohim is in the generation of the righteous one. God will appear in His glory in the generation of His Son, the Righteous One (צַדִּיק). He will put forth His power in those who are born of Him, to make them the sons of the resurrection, and this generation of the Holy Ghost will thus become the fulness of Him that filleth all in all. Herein is the mystery of the Church foretold. The right understanding of this verse will unfold to us the next, even in its literal signification.*

6. Ye have shamed the counsel of the poor, because the Lord is his refuge. *Ye have put to shame the counsel of the meek one (עַנִּי); this has been done continually by the foolish; they have derided the godly counsel of the meek, as beneath their consideration, and have despised the Lord their refuge, and the servants have endured the same contempt as their Lord and Master. All the poor in spirit have been considered unworthy of this world's honour, and deficient in manly dignity.*

7. Oh that the salvation of Israel were come out of Zion! when the LORD bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad.

Who will give (כי יתן) from Zion the salvation of Israel? In the previous verse we have the mystery of godliness perfected, and God manifesting His power therein. Now the question is, "Who will give salvation to His ancient people? Who will restore their kingdoms?" Jesus of Nazareth, the King of the Jews; the Redeemer who shall come to Zion, and shall turn away ungodliness from Jacob. When the Lord turneth back, or bringeth back to their land, the captivity of His nation; when He rolleth away their reproach, and taketh away the veil from their hearts, breaking the yoke of their captivity; the tribes of Jacob shall rejoice in looking upon Him whom they have pierced. . Israel (El, or God, is the ruler) will be substituted for that of Jacob, or supplanter. The supplanter of the Gentiles will become the ruler for God, even to the ends of the earth; then will they be Israelites indeed, delivered from all guile.

Nabal, or the fool, shall be removed, and the true David, in due time, shall take possession of his inheritance. Abigail, who hath been possessed by the churlish and foolish, shall then be free to serve the true David, and become indeed Abigail, which being interpreted signifies, the joy of the Father in the age to come.

PSALM XV.

THE PERFECT MAN.

A Psalm of David. A Psalm of the beloved Son of God, or concerning the Beloved (לירד).

This Psalm is a prophecy of the Perfect Man, the man after God's own heart, in whom He was well pleased; the man who is the Lord our righteousness, and who both imputes and imparts it to His people.

1. LORD, who shall abide in thy tabernacle? who shall dwell in thy holy hill?

Jehovah, who shall sojourn in thy tent, or tabernacle?
Who shall dwell in the mountain of Thy holiness?
The tabernacle was a symbol of humanity indwelt of God during the present condition of progress towards the kingdom

of peace. The temple, on the mountain of holiness, built by Solomon, prince of peace, was a symbol of the body of Christ, which in the age to come will be firmly established and filled with His glory, and in which He will manifest the beauty of holiness, and the excellence of the mystery of His power. Thus our Lord tabernacled in our nature. Mortality was not His permanent form. The word was made flesh, and dwelt among us, καὶ ὁ Λόγος σὰρξ ἐγένετο, καὶ ἐσκήνωσεν ἐν ἡμῖν (John i. 14).

When He comes again in glorified humanity, as the Prince of Peace, He will fashion His Church like unto His own body, and make it the glorious temple of immortality.

While Israel was a sojourner and was fighting the battles of the Lord, God was worshipped in a tabernacle or tent, but when the kingdom was established in peace under Solomon, the temple was built and filled with the glory of God. As the tabernacle was taken into the temple and became one with it, so will all prepared in this dispensation be taken into the next. The tabernacle of mortality, in which God has been hidden, shall be changed and enclosed in the temple of His glory, in which He will be manifested. Thus when John saw the holy city, the new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband, immediately he heard a great voice saying, "Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God." Under these symbols we have represented God's permanent dwelling-place, in which He abides for the blessing of all mankind.

² He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart

He that walketh uprightly. He that followeth the example of the Upright One, Jesus Christ. He lifted up that which sin had bowed down to the earth, even manhood, into God. Satan had bowed down the creature to the earth, but Jesus lifted it up into life and immortality out of its crippled and paralysed condition. Thus He who came into flesh upheld it in His uprightness. The Lord restored manhood perfect and entire, wanting nothing. He presented it without spot or blemish, or any such thing; and has exalted it in His own person, and made it the source of life to all that come to Him. From Him in glorified humanity proceed the light and judgment of Almighty God to the creatures of His hand.

He worketh righteousness; this is the result of restoration to His uprightness who hath reconciled us to God by His death upon the cross, and now saves us by the law of the spirit of life which sets the sinner free from the law of sin and death. Thus He becomes the Lord our righteousness, and not merely by a figure of speech.

He speaketh the truth in his heart, or, as we say, His speech is without guile. With the heart man believes unto righteousness, the heart being the seat of the affections; and, when man by language unveils his inward thoughts, he is an honest man, "the noblest work of God." *And speaketh the truth in his heart*, and therefore it was ever upon the lips of Him who said Amen to every word and act of His Father, and upon whom He waited, to speak and to work in due season.

³ *He that backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour.*

He backbiteth not with his tongue, or slandereth not (לֹא-יִרְגֵּל). Slander is the common vice of men. It is the adder's poison under the lips. How many are injured by it! Slander is cowardly, for it wounds in the dark, being unable to look its victim in the face.

He who slanders has neither an open countenance, a loving heart, nor a manly bearing.

He who walks in the consciousness of the presence of God will shrink from speaking evil of another, and will not accuse, whether he has just occasion or not. Charity rejoices not in iniquity, but in the truth. We should ever refrain from indulging in the spirit of the accuser; knowing that God desires to lead His children to repentance, that their sins may be covered and put away by the blood of Christ, and that thus they may be restored to His favour, and prepared for His kingdom. The Spirit of God is not the author of detraction, nor of accusation. From Cain downwards, men have continually broken this commandment. No man can justify himself in the sight of God for injuring another. How many in the name of the God of Love have persecuted those who have differed from them; how many have thought to do God service by the spoliation and wounding of those who would not subscribe to their religious opinions!

For men have not been content to clothe themselves with the spiritual armour of light, nor with spiritual weapons, to encounter their spiritual adversaries.

The good man hates violence that in any form injures his neigh-

bour. The disciples of Christ overcome evil with good ; such being the manner of the working of the Spirit of God in them.

The time will come when the persecuted and their persecutors will meet face to face. The Lord will judge between them. They who have persecuted the Lord Jesus, whether personally, or in His members, will see Him coming on the clouds of heaven. Such was His own prediction, and each persecutor will then know to his cost that, Inasmuch as he hath done evil to the least of His brethren, he hath done it unto Him.

He taketh not up a reproach against him that is near him, that is, his neighbour. It signifies not that the reproach has a foundation. A story loses nothing by repetition, and it is oftentimes the uncharitable addition that rankles in the heart of the person that is accused. He who seeks to find out what is good in a man towards the Lord his God, and then by comfortable words strengthens and aids him to conquer the evil, dealing with his brother in this charitable spirit may haply win one for whom Christ died, and thus by the manifestation of the love of God save a soul alive. Ever let us bear in mind that :—

“ Full many a shaft at random sent
Finds mark the archer little meant ;
And many a word at random spoken
May soothe or wound a heart that's broken.”

4. In whose eyes
a vile person is
contemned ; but
he honoureth them
that fear the LORD.
*He that sweareth
to his own hurt,
and changeth not.*

In whose eyes a vile person or a reprobate is despised.

A reprobate (רשע) is one who separates himself from God and his Christ in scorn of the truth. One who, falling away, neither fears God nor regards man ; such a one is to be shunned. He who apostatizes and adds insult or contempt to his faithlessness, in persecuting those who practise the things enumerated in this Psalm, will be contemned of the Lord.

The scorn and persecution of the unbeliever, or reprobate, affect Him upon His throne : thus said Jesus of Nazareth, from the height and splendour of His glory, to Saul of Tarsus : “ Saul, Saul, why persecutest thou me ? ”

He honoureth them that fear the Lord.

God Himself says, “ Them that honour me, I will honour.” Fear is that wholesome restraint which hinders us from indulging in any—

thing which the Lord abhors. *He that sweareth to his own hurt and changeth not.* Though to his own personal loss and injury, the faithful man will adhere to the truth. When adjured by legitimate authority, the Lord boldly declared who He was, His mission, and His future work of judgment. And, after all these things, He sealed His testimony with blood. There was a time for His veiling the truth, and a time for revealing it; and He was faithful and loving in both, although to His own hurt.

5. *He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved.* *He putteth not out his money, or silver (כסף), to usury.* He hasteth not to be rich by unlawful gains. He does not inflict an injury where it is in his power to relieve, and bid the oppressed go free. In the law of God it is written (Deut. xxiii. 20), "Unto a stranger thou mayest lend upon usury, but unto thy brother thou shalt not lend upon usury, that the Lord thy God may bless thee in all thou settest thy hand to, in the land whither thou goest to possess it;" but in the Gospel there is no such restriction, for the Lord sold all. He who was rich became poor, that we might be made rich through those things which we receive from Him; of His own we give to Him, who is also blessed in receiving from those who are the recipients of His bounties. Thus the Lord said of His own self-sacrifice for the good of others—That the kingdom of heaven is like unto treasure hid in a field; the which, when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field. He bought the world by His blood, that He might take the Church out from it as a treasure, to be eventually used by Him as a blessing to all.

He will not receive a bribe, nor the reward of accusation, that he may profit therewithal. As a ruler he will neither judge the innocent in order to gain popularity, nor as a subject will he wrongfully injure another for his own profit. Woe be to those who prosper for a time at the expense of the defamation of others, who suffer wrong judgment to proceed, that they may benefit thereby.

How many examples might be cited of those who have thus transgressed! To quote one only, Jezebel acted thus, in order to please Ahab, and we know the result of her sin.

"*He that doeth these things shall never be moved!*" He shall be fixed immovably on the throne of grace and of glory. Such is the present condition of the man Christ Jesus; nothing

can remove Him from His Lordship, nor from the height of His glory; and all who abide in Him, bringing forth the fruits of His Spirit, shall of the same Spirit reap eternal life and glory, from which there will be no danger of a second fall. Lord, have mercy upon us, and write all these things on our hearts, that we may do them, and thus abide with Thee for ever. Amen.

PSALM XVI.

THE SAINT OR HOLY ONE.

Michtam of David. An inscription. A writing of the Spirit for the Beloved, the true David.

1. Preserve me, O God; for in thee do I put my trust. *Preserve, or keep me, O God; for in thee do I put my trust.* The Son consented to be made man, and as such, in the weakness and poverty of mortality, needed continual preservation. His faith was perfect, because as the Son of God He ever trusted in His Father, by whom He was kept in every trial and temptation. The Father upheld Him in the frailty of our mortal nature, for the Word was made flesh, and dwelt among us, or was generated flesh, and tabernacled in us in the likeness of men.

2. O my soul, thou hast said unto the Lord, Thou art my Lord: my goodness extendeth not to thee; *Thou hast said to Jehovah, Thou art my Lord.* The Father is Lord, and He is thus acknowledged by the Son, and whatsoever He receives, He receives perfect and entire from the Father, and not from the creature substance which He assumed. Existing as man, trusting as man, receiving the Holy Ghost from the Father as man, He said, *Truly my goodness extendeth not unto thee*, or is not to Thee, because nothing can be added to the blessedness and goodness of the Father; no act of the Incarnate Son can increase the goodly attributes of the Deity, which exist unchangeable in the unity of the one Godhead. The Son revealed the Father's goodness to the world, and will ever reveal it to those who become recipients of the same.

3. But to the saints that are in the earth, and to the excellent, in whom is all my delight.

But to the saints, or holy ones, who are in the earth, to the men who received Him through faith, being baptized in the name of the Trinity (which He fully revealed), to those who separated themselves to Him, did He communicate His goodness, and will continue to do so to all eternity.

In this verse there are evidently two classes of persons to which reference is made by the Holy Ghost. The saints (לְקַדְּוֹשִׁים), those who are consecrated to the service of God, set apart for holy use, as were the vessels of the tabernacle and temple.

The excellent (וְיֹדְעִים), the glorious ones, whom He will clothe with the brightness of royal dignity, and will exalt to be kings and priests. Those who are in the earth will He bring out of it, and make them glorious, of excellent honour and majesty in the sight of the Father. Therefore Jesus went down into the lower parts of the earth, and visited the Old Testament saints; and in token of this, His goodly work, many were raised, for they heard His voice, and came forth from their graves, bearing testimony to His power as the resurrection and the life; they went into the holy city, and showed themselves to many.

The first of these classes may refer to the Old Testament saints who were set apart in the flesh, under earthly ordinances, and were designated a holy people unto Jehovah, and whose carnal ordinances were not without a certain efficacy (Heb. ix. 13, 14) for the purifying of the flesh, and led them to hope for the coming of Messiah, to give them that which the law could not, even new and eternal life. The second, "the excellent," may aptly refer to the New Testament saints, who, through the Incarnation of the Son of God and their redemption from the curse and bondage of the law, are by the gift of life in Christ made sons and daughters of the Lord God Almighty. Upon them in their inward being rests the Spirit of God, purifying them with the hope of the speedy coming of the Lord in power and great glory, when they will appear as the excellent in whom He hath all His delight.

To the faithful alike under the Old Testament dispensation and to the New, the Lord evidently refers us in the following words: "*Jesus said unto Martha, I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live*" (John xi. 25). The Old Testament saints believed on Him who should come and give them life, which they could not otherwise receive. "*And whosoever*

liveth and believeth in me, though he were dead, yet shall he live," evidently refers to the regenerate in this dispensation, who live unto God in newness of life. The life which they live in the flesh, they live by the faith of the Son of God, dwelling in them, and enabling them to put it forth towards the Father. These, though dead as regards the body, yet live unto God, and when He bringeth again His only Begotten into the world, they shall come with Him. The Lord by the prophet Isaiah thus invites the saints in both dispensations, saying to the children of the prophets (Isaiah xxvi. 19), "Thy dead men shall live, together with my dead body (the mystical body of Christ) shall they arise." The signs of these things were given at the resurrection of the Lord, for as then His personal body drew out many bodies of the Old Testament saints, so will His mystical draw out after it the elders who obtained a good report, the cloud of witnesses, that they may be made perfect in their terrestrial glory. As the Lord dwelt between the cherubim, so will He stand between the two elections, the election in the flesh and the election in the spirit, *i.e.*, between the glory of the terrestrial and the celestial—the Lord of heaven and earth ministering His blessings to all creation.

4. Their sorrows shall be multiplied *that hasten after another than Jehovah Adonai*, said the Man of Sorrows, but after His resurrection He could add (John xx. 17), I ascend unto my Father, and your Father; unto my God, and your God; shewing that having been made man, He abideth man for ever.

Sin hath increased sorrow and led to much misery; nations who have risen into eminence and turned aside to another than the true God have borne witness to this. The children of Israel multiplied sorrow by sin, and in the end they who have hastened after another God—though that God be their intellect, their riches, or their belly—will find it a bitter thing when eternal sorrow shall be their portion.

Their drink offerings of blood I will not offer, or pour out. In the law it was not blood that was poured out as a drink offering with words of praise, but wine, a symbol of that pure, exhilarating praise that makes glad the heart of God Incarnate, and of man, the object of His love and salvation. How many a "Te Deum" has been offered in Christendom as a drink offering of praise, when in reality it has been a drink offering of blood! The mantle of sorrow would have become the worshipper better than the garment of delight.

How have the Christian temples been profaned by men's offerings of praise by the sacrifice of their fellow-creatures ! They have been offered on earth, but Jesus, the High Priest, would not offer them in heaven ; nor take up the names within His lips of those who are enslaved by their human passions, or unduly exalt human excellence, or deify mortal man. How many have been slain at the shrine of a hero, for the ambition of a man or for rejecting the idolatry of an idea !

5. The LORD is the portion of mine inheritance and of my cup : thou maintainest my lot. *Jehovah is the portion of mine inheritance*, or, the allotment of my portion is Jehovah ; not the land separate from Him, for the Son of Man dwelt in the Father, and the Father in Him. Incarnation exhibited the Son of God veiled in mortality.

The ever-living Father sent Him in the form of man, in which form He manifested that eternal life which is in Him. The Father found His place of rest in Him whom He sent.

"*Jehovah is the portion of my cup.*" Under the first figure the Father is represented as the sustainer of the Son, and under the second as the minister of joy to Him, for He poured Himself out, as wine from a cup, into the soul of His Son.

Thou maintainest my lot. The lot is the portion that falls to any one—his destined lot. As man He has a portion of the earth, peculiarly His own, and it is called Emmanuel's land ; the city of the Great King is the portion assigned to Him as the seed of Abraham. God maintains His right to it in virtue of His faithfulness ; for in that He kept the law, He is the only Jew entitled to hold Palestine. The right of redemption is His, as King of the Jews, and as heir of Abraham, to whom the promises were made. The Father through Him, at His second Advent, will restore the kingdom to Israel. He is maintaining that right, and when His Church shall be gathered to Him, the Father will make Jerusalem the joy of the whole earth, and the glory of all lands. That place in which He was born, and where as a man He first saw the light of day ; that land in which He was worshipped as the King of the Jews, whose soil was trodden by His sacred feet, and where He ministered from city to city and from village to village ; that land bathed in His blood, sanctified by His prayers, and watered by His tears, on which He died as its rejected King, will yet become glorious. In that day it will be seen how the Father has maintained His lot ; when seated

upon His throne His Urim and His Thummim will be in Him, and upon Him.

6. The lines are fallen unto me in pleasant places: yea, I have a goodly heritage. *The lines, or cords, are fallen to me in pleasant places.* The measuring lines for dividing off the portions of the twelve tribes are fallen to Him as the heir; and Jesus beholds the curse removed from this dry and barren land, and all therein made pleasant and prosperous. He beholds what He gave in vision to His servant Ezekiel; the land redeemed, the tribes of Israel restored, and all very good. As the Minister to the Circumcision, He looketh to the end of His labours for Israel.

“Yea, I have a goodly heritage.” He contemplates both them and their land. He looks forward in joy to that time when His inheritance shall be filled with the glory of God. שֵׁשׁ signifies these things.

7. I will bless the LORD, who hath given me counsel: my reins also instruct me in the night seasons. *I will bless Jehovah (אֱלֹהֵינוּ) in the very unity of the Divine nature. I will bless Him who so richly communicates Himself to me as the Divine Father to the Divine Son. I will bless Him who will counsel me (עֲצָה), who will enable me to resolve and decide without hesitation, so that there shall be no infirmity of purpose in me. My reins also instruct me in the nights, or night seasons.* As the reins, or kidneys, eliminate the effete matter of the body, so Jesus by His wisdom and understanding, enlightened and acted upon by the Holy Ghost, put away whatsoever hindered the healthy action of the life of God in Him. Thus was He instructed in the night seasons. When others found rest He had none, for the teaching He received from the Father was unto the chastisement and subjugation of the human will to that of the Divine. The Father's counsel guided Him through suffering to glory, His wisdom and understanding enabled Him to separate the precious from the vile, and thus He became the Father's mouth to mankind.

8. I have set the LORD always before me: because he is at my right hand, I shall not be moved. *“I have set Jehovah always before me,”* said the man Jesus Christ, whose eye neither rested upon the tempter, nor upon his temptations. His watchword ever was, “Let the Father come before me,” and “Get thee behind me, Satan.” He could truly say, “I am in my Father and my Father in me;” therefore My Father speaketh the words and doeth the works. The Father was in all the aspirations

and pulsations of His being. There never was a time in His history in which He did not set God before Him as His Redeemer. He never felt He was alone; for the Father was with Him, and gave Him strength to overcome every difficulty. Thus was the Son of God conscious that, even in our frail and mortal nature, He should never be moved. Neither the weakness of humanity, nor the power of the world through which the enemy assaulted Him, could separate the Son from the Father; therefore was He mightier than all that could be brought against Him. Stronger than the strong one, Jesus came into the enemy's house, bound him and cast him out.

9. Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope. *Therefore* (or because of the foregoing acts of faith and dependence) *his heart was glad*; even as the Man of Sorrows He could rejoice in the Father's presence. Joy ever flowed as a mighty undercurrent beneath the visible streams of sorrow, in that it was derived from personal communion with His Father. That inward joy was the strength which enabled Him to suffer all that He did suffer. *His glory rejoiced*: Jesus rejoiced in spirit, for the Father ever communicated the Spirit of glory unto His Incarnate Son, and the Holy Ghost moved His tongue to utter, from the fulness of joy, that which was treasured up in His heart, even words of praise and thanksgiving to the Father. From Jesus, as the visible fountain of life, flowed forth rivers of living water to refresh the multitudes who followed Him. His heart, in which the law was written, was the true ark of the covenant, over which hovered the Spirit of God and of glory. "*My flesh also shall rest in hope*" of a permanent change. It shall rest in hope of a resurrection to life and immortality through the glory of the Father. Of this He was fully confident, even in the hour and power of darkness; confident that the Father had given Him power not only to lay down His life (that eternal life that was with the Father, which He as the Prince of life exhibited in mortal flesh), but to take it up again, triumphant in flesh over death, even as it had already shewn itself over sin. The flesh of Eve then bruised the serpent's head.

10. For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption. *For thou wilt not leave, nor forsake, my soul in Hades*—the place of the receptacle for the dead, the lower parts of the earth. For our sins He died, and to shew how truly He partook of our nature, His

human soul was consigned for a time to the place allotted to the reception of the souls of the departed; and in that place, which received the souls of the Old Testament saints, He remained during the short interval between His death and resurrection. Well may we exclaim, "O Death, where is thy sting?"—the blood of Christ has rendered the serpent stingless. O Hades, where is thy victory? Jesus hath triumphed over thee. He hath broken down thy gates and bars, and taken away the keys both of hell and of death.

Thou wilt not suffer thy Saint, or Holy One, to see corruption. He is the only one worthy of the name of Saint, or Holy One, for He committed no sin, nor was guile found in His mouth, and thus it was impossible for Him to see corruption. His death shewed His identity with man in the visible world, and His descent into Hades, His identity with him in the invisible; and in that He saw no corruption, we are shewn that flesh, hitherto the lawful prey of the enemy, can no longer be claimed by him. The Father forsook not His body in the tomb, neither did He leave His soul in Hades; but by His Spirit enabled Him to preach the Gospel of salvation, and to seal the security and felicity of the faithful, who were therein enclosed, and to confirm their hope.

11. Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore.

Lying in the grave, reposing in the tomb, He yet in the Spirit spoke with most miraculous accents to His Father. Though put to death in the flesh, He was quickened by the Spirit, and out of the depth of Hades he cried; "*Thou wilt make known to me the path of life.*" Thou, O My Father, wilt shew Me the way of return from the invisible to the visible. Thou wilt enable Me in that flesh which now lies silent in the grave to bring life and immortality to light, and to exhibit the same for ever in the presence of angels and men. He was the only traveller that returned from the path to Hades, but He passed that way in full assurance that the Father would enable Him to do so, by the might of His power. Truly it was a path which no vulture's eye had seen; over which no fowl of the air could wing its way to return at pleasure; but Jesus saw its dark line, and passed along and returned in the light of eternal life. The gates of death were open to Him, and He saw the doors of the shadow of death. He entered by them, and passed through them, for death and Hades acknowledged His Lordship. He believed and looked for the resurrection of the body, and the life which should flow into it in the age to come, and from it to all creation.

In thy presence is fulness of joy. He looked to ascend to where He was before; He knew that He should remain man for ever; and He desired to take up manhood into heaven, into the very visible presence and power of the Father; and thus to be crowned with glory and honour. In the Father's presence He found rest from all His labours, *fulness of joy*, the sweet exchange for fulness of sorrow.

At thy right hand there are pleasures for evermore. All that is dear and valuable is there, all that is gracious and pleasant to the sight, all that is excellent to the senses! Unspeakable joys! Shall the pleasures of sin be worthy to be compared to these? They are called the pleasures of the right hand of power: for the Father alone can communicate them to the Son, and the Son to those who abide in Him, that forth from them, in due time, they may flow unto all creation, and be enjoyed by the nations, when the kingdoms of this world become the kingdoms of our Lord, and of His anointed.

PSALM XVII.

HE COMMITTED HIMSELF TO HIM, WHO JUDGED RIGHTEOUSLY.

A Prayer of
David.

A prayer of the Beloved, even of Christ.

1. Hear the right, O LORD, attend unto my cry, give ear unto my prayer, *that goeth* not out of feigned lips. In reading these words, who can doubt to whom the prophet refers? Not to himself, but to some other, even to the man of whom it is written, that He was without guile. No one could utter these words in sincerity and truth, but David's Lord, the root and offspring of David, the Incarnate Son of God.

The Spirit of Christ spoke by the lips of David. In this utterance of the righteous man, whose human spirit (the ruling principle in man) united to the Divine, and filled with the Holy Ghost, kept all right within His whole being. From the moment He apprehended our nature, even unto the end of His work therein, He obliged it to move in obedience to the Divine will.

Hear the right, O Father, attend unto my outcry, His strong cryings and tears, all of which were mediatorial, and mightily prevailed in behalf of a sinful world.

Give ear to my prayer. The prayer of this righteous man prevailed to accomplish the purpose of God in Him. The Father's ear was ever open to it; for it was offered without selfish object or end, and there was perfect sincerity in all He thought, and spoke, and did.

2. Let my sentence come forth from thy presence; or, From Thy presence, O Father, shall My judgment (משפטי) go out. It is written of Him, that in life and in death he committed Himself to God His Father, awaiting in patience the time when He should give sentence in His favour, and raise Him from the dead, in token of His approval and acquittal; as also of His acceptance of Him as a perfect man.

Let thine eye behold the things that are equal. He laid His mind open before the Father's eye, who found no inequality there; all within being so properly tempered, that when weighed in the balances of the law He was not found wanting.

3. Thou hast proved mine heart; Thou hast visited me in the night; Thou hast tried me, and shalt find me, and I am purposed that my mouth shall not transgress. What a declaration of righteousness is contained in these words! The Son Incarnate endured the scrutiny of the Father.

Thou hast proved my heart, by leading Me into many sore temptations. Thou hast tried it by bringing over Me a horror of thick darkness, in consequence of My taking part and lot with the children of men. Thou hast proved Me in permitting Me to pass through painful agonies, and dreadful sufferings; but none of these moved My heart from Thee. In assuming flesh and blood, humanity strove with divinity, but could not prevail against it. *Thou hast visited it at night,* or, Thou hast come to Me in the night. Darkness made no difference in My heart's affections which clung ever to Thee. I trusted in Thee under the cloud of Thine anger, as truly as in the sunshine of Thy favour. I patiently waited, when Thou didst withdraw the light of Thy countenance from Me. I submitted Myself to Thy will; in the coldness and the oppression of the night, when the powers of evil sought to withdraw Me from My steadfastness in Thee. In times of adversity, as also in prosperity, My faith changed not. Thou didst find Me a true yokefellow in the redemption

of the creature of Thy hands. Thou hast refined Me in many a fiery trial, and pure gold without any alloy has ever been presented to Thy view.

I am purposed that my mouth shall not transgress, and will bridle My tongue, whilst the ungodly are in My sight. Thus He was the perfect man.

4. Concerning the works of men, by the word of thy lips I have kept me from the paths of the destroyer. *Concerning the works of men, or, As to the deeds of Adam (אדם), I have kept Myself from them, that I might do Thy will. I have hearkened to the voice of Thy word. I have watched, or penetrated (אני שמרתי), the paths of the destroyer. All that was of the old Adam He kept in death, and all that was proper to the life, which He brought into flesh as the second Adam, lived and grew in Him. He subdued, and put to death, every disobedient motion of that nature which He had assumed. He turned quickly aside from the temptations common to man, and though at every point assailed in body, soul, and spirit, yet at every point He effectually resisted, and thus being without sin, the destroyer could not overthrow Him in any of His goings.*

By the word of His Father Jesus ever kept Himself from the enemy, the thief, and the robber; who thus lost his hold on flesh, which Jesus withdrew from his grasp, and who will eventually be cast out of the earth from which man was originally taken.

5. Hold up my goings in thy paths, that my footsteps slip not. *Hold up, or maintain, my goings in thy paths.* This verse ought properly to be connected with the preceding one, when it would read thus; "Concerning the works of men, by the word of thy lips I have kept me from the paths of the destroyer, therefore *hold up, or maintain, my goings in thy paths, that my footsteps slip not.*" By the words of the Father, and also of the prophets through whom He spake, as also by the eternal Spirit, was Jesus kept in the paths of righteousness and truth.

The Word made flesh ever walked in the ways and commandments of His Father.

6. I have called upon thee, for thou wilt hear me, O God: incline thine ear unto me, and hear my speech. *I, saith the Son, speaking in the unity of our nature with the Divine, I have called upon thee. I have a right so to do in virtue of my fellowship with Thee. I have not suffered Myself to be sullied in*

any way by My partnership with manhood, therefore *Thou wilt hear*, or answer, *me, O God* (לֵא). Thus bearing witness that the unity of the Godhead stands in the Father, and is worshipped by the Son Incarnate. *Incline*, or turn, *thine ear unto me*. Despise not my lowly habit of mortality, all unworthy of Thy presence though it be.

Turn unto me, and hear my speech. Hear the words of Thy Son, who has glorified Thy name on the earth.

7. Shew thy marvellous loving-kindness, O thou who that savest by thy right hand them which put their trust in thee from those that rise up against them. *Shew thy marvellous lovingkindness, O thou who, by thy right hand of power, savest all who put their trust in thee from those wicked ones that rise up against them in their pride.*

Shew Thy gracious manifestation, Thy crowning mercy, by My resurrection. In thus praying for the flesh, which He had assumed, to be raised from the dead, He prayed for all who had put their trust in God, as the God of the living. This great act of the Father's mercy, in separating Him from the grave and Hades, was followed by the resurrection of those bodies of the saints who coming out of their graves went and shewed themselves to many in the holy city.

8. Keep me as the apple of the eye, hide me under the shadow of thy wings. *Keep me as the apple of thine eye, from all harm.* Let not even the dust of sin darken My vision. As the apple of the eye is kept and guarded by the outward protection provided for it, so keep Me and guard Me under the covering of Thy defences.

Hide me under the shadow of thy wings; as the pot of manna was hidden in the holiest place of the tabernacle of the Most High, and preserved under the wings of the Cherubim, which overshadowed the mercy seat, so hide Me in the heavens of thy glory, from the invasions of the cruel enemy. He prayed to be received into the heavens, that there He might be hidden in safety for an appointed time.

9. From the wicked that oppress me, from my deadly enemies, who compass me about. *Hide me from the wicked who have destroyed me* (שָׂדֵי) with a cruel death, even from My deadly enemies who would enclose my soul, and endeavour to hinder its passage from Hades, to unite itself to the body in the tomb, that the same may live for ever. They set a

seal upon His tomb, a guard at His grave, and evil angels and men conspired to keep Him from the visible world; but the Father defeated their malice, in raising Him above all who lifted themselves up in enmity against Him.

10. They are inclosed in their own fat: with their mouth they speak proudly.

They are inclosed, or shut up, in their own fat, or pride.

As fat is to the flesh, so is pride to the spirit of a man; the carnal mind in the pride of life is set forth under this symbol. With their mouth they have spoken proudly, in rejecting and despising the Son of Man, and in treating His claims as the pretensions of a deceiver. Being proud and covetous, they derided Him.

11. They have now compassed us in our steps: they have set their eyes bowing down to the earth;

In our steps, or goings, they have now compassed, or surrounded, us.

How truly these words were fulfilled when they came upon Jesus and His disciples in the Garden of Gethsemane, and when, in after time, they pursued His messengers from city to city, to hinder and to quench their testimony. Such has been the work of the proud in every age, and why have they done these things?

Because they have set their eyes bowing down to the earth. They mind earthly things; like the serpent they move upon the ground, without any upward, or heavenly desire. Gain is their godliness, and the honours and pleasures of the world are their delight and boast.

12. Like as a lion that is greedy of his prey, and as it were a young lion lurking in secret places.

Like as a lion that is greedy of his prey; or his likeness is a lion that will desire to tear (in pieces).

Under this symbol the ferocity of the enemy is described. He saw the flesh that he desired to hold as his prey taken from his grasp, and his anger being kindled against Him who had invaded his domain, he desired to tear Him to pieces; He was greedy in his possession of all flesh, he would not let it go: his likeness also is as *a young lion lurking in secret places*. He never loseth his power by age, he lurks in secret to spring upon the unwary traveller. Our Lord met him and took the prey out of his hands. He extricated and withdrew flesh from his power, for He knew who was leading men captive, and lurking in the secrets of their hearts, in their intercourse with Him.

13. Arise, O Lord, disappoint him, cast him down: deliver my soul from the wicked, which is thy sword: *Arise, appear on my behalf, O Jehovah. Disappoint him of his prey, though he thinks he has secured Me in death. Literally, prevent, or go before his face, counteract him, subdue him under My feet by raising Me up to triumph over him. Deliver my soul from the wicked one (מרשע), thy sword. Deliver My soul from Hades, and My flesh from the grave, that I may escape the sword of his spirit, by which Thou hast suffered Me to be wounded. Let Thy hand raise me up, and heal the deadly wound, by which he hath separated the soul from the body.*

14. From men which are thy hand, O Lord, from men of the world, which have their portion in this life, and whose belly thou fillest with thy hid treasure: they are full of children, and leave the rest of their substance to their babes. *Deliver me from mortals (ממחיו), who are thy hand or power. The power of the wicked one is a spiritual power, whilst that of mortals is an earthly one inspired by the first. Reference is made to this passage by the Apostle, when he says of the enemies of Jesus that they, with wicked hands, crucified and slew Him, for the Father had delivered Him according to His determinate counsel and foreknowledge, that one man, and that man His fellow, should die for the sins of His people, and of the whole world. (Acts ii. 23.) Jesus came under the power of mortality, and mortal men, in slaying Him, prepared the way for the destruction of death, the punishment of sin.*

Deliver me, said the Son, from mortals, from men of this upper, transitory world, veiled under the darkness of sin; who have their portion in this natural life, and think only of enjoying its good things in uncrucified flesh.

Whose belly thou fillest with thy hid treasure, choice things, or dainties, which they enjoy more than the Giver, and so their god is their belly. They are full of children, or rather, they will be satisfied with sons to inherit that which they have provided, and they will leave their plenty to their babes. What a correct description this is of fat, contented ignorance, and its surroundings; making its heaven in this world, and despising the just, the devout, who, preparing for another age, use all here below as pilgrims and sojourners, travelling on to a better inheritance.

15. As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness. *As for me (said the Lord in our flesh to his Father), I will behold thy face in righteousness. As the prophecy began, so it closes, and shews, that He who lived in righteousness, died in righteousness, and in*

righteousness arose, rejoicing in the reconciled countenance of His Father. He went down to the grave under the hidings of His Father's countenance, but He arose under the brightness of His favour. I shall be satisfied when I awake from the grave in Thy likeness, the likeness of Thine immortality, ready to be received to Thy glory, and to the right hand of Thy power.

PSALM XVIII.

HE WILL ARISE, AND SHAKE TERRIBLY THE EARTH.

To the chief Musician, *A Psalm* of David, the servant of the LORD, who spake unto the LORD the words of this song in the day when He delivered him from the hand of all his enemies, and from the hand of Saul: And he said, Him thereto.

To the Conqueror, concerning the Beloved, the servant of Jehovah. He who took upon Him the form of a servant, and who spake to Jehovah the words of this song in the day when He delivered Him from the hand, or power, of His enemies, and from the power of Hades, or the lower world (שאול). And He spake the following words by the Spirit moving

1. I will love thee, O LORD, my strength. *I will love thee, O Jehovah (יהוה), my strength.* The Incarnate Son of God in the poverty of manhood clung with affection to the Father, from whom all His strength was derived through the Holy Ghost; the weakness of His human nature being thus supported by the strength of the Divine.

2. The LORD is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower. *Jehovah is my rock (סלע), and my fortress, and my deliverer; not a sandy foundation, but that which can resist all the attacks of the powers of heaven, and all the floods of the earth; not merely a strong foundation rising high in the air from the earth, but a fortress, or stronghold, a place of refuge and deliverance.*

My God (אלי Eli). My personal subsistence is in Thee, in the unity of the Godhead. Thou art My God, My proper Father, though I exist under the condition of change, and am subject to mortal weakness and suffering.

My strength, or rock (צורי). Thus His God became His stability,

enabling Him to set His face as a flint towards the fulfilment of His painful mission, so that neither fallen angels nor wicked men could prevail to turn Him backward, nor overthrow Him in His goings.

He endured steadfastly unto the end in order to gain the crown of life and glory for humanity. As Christ, the Son of the living God, He said, *My God, my Rock, I will trust in him*, thus manifesting His filial faith in His union with the Father.

I will put my trust in him. Fully conscious that He was the Son of God, He would suffer no doubt to be cast upon that Sonship, and His works corresponded with His faith, both the one and the other were perfect before the Father. The cloud of doubt which the black wings of the enemy cast over His soul affected Him not, for He thought in faith, He spoke in faith, and He acted in faith. *My shield.* No abstract idea of God, but the Father Himself, was His shield, under which figure He is addressed and acknowledged as His protector; and being thus shielded, no fiery dart of the enemy could prevail to enter His soul.

He was kept in His whole being from the contagion of evil. *The horn of my salvation.* The Son in mortality needed the Father's salvation, and obtained it; He saved Him from all evil, and finally delivered Him from His last enemy, death. *The horn of my salvation.* As the horn is the instrument of power given by the Creator to an animal, so the Father was unto His Son, in the frailty of human nature, the power of action against His enemies. "*My high place,*" my exaltation, for Jesus ever dwelt in heaven. He was thus lifted up in spirit from the earth, and above all the sons of men, that He might bless them and do them good. Though bound to the earth by the law of nature, yet He was ever lifted above it by the Spirit of the Father. In the first part of this verse Jesus acknowledges the unchangeable Lordship of the Father (Jehovah); and in the second His headship, worshipping Him as His God (אֱלֹהִים).

³ I will call up-
on the LORD, who
is worthy to be
praised: so shall I
be saved from mine
enemies.

I will call, or cry, unto Jehovah, who is worthy to be praised. He came willingly into the condition of a servant that He might serve God therein on our behalf, and thus shew unto angels and men how ready was His Father to assist Him against all who were opposed to our true and eternal welfare.

So shall I be saved from mine enemies. Calling upon the Father to save Him, He obtained eternal redemption for mankind, and no

enemy, either visible or invisible, could prevail against Him in anything, nor bring Him under his power.

4. The sorrows of death compassed me, and the floods of ungodly men made me afraid. And why did He cry for salvation, and from what did He seek to be saved? Hear His words:—*The sorrows (חבלי-מוות), or cords, of death compassed me.*

Death bound Him as his victim, and led Him captive to an unrighteous high priest set over an ungodly priesthood. Men bound the cords of death around Him, and He felt them enter His flesh, and wound His soul, causing the blood to flow from His exhausted frame. Like Samson His strength was bound by His brethren, and He patiently awaited the time for the Spirit of His Father to burst the bonds. The streams, or floods, of Belial (בליעל) made Him afraid, the floods of ungodly men, with the unworthy sons of Israel, were let loose upon Him.

He felt as a man, and His flesh trembled, though not so much for what was coming upon Himself, as for the condemnation which they were heaping upon themselves, except they repented of their deeds. A wicked man in foolhardiness braves death with a bold front and an impenitent heart, whilst a good man feels what an awful thing is the sentence which was pronounced on flesh for sin; and thus Jesus felt the ignominy of the death He was doomed to die. Well might He cry, "if it be possible, let this cup" (of sorrow and degradation) "pass from me."

5. The sorrows of hell compassed me about; the snares of death prevented me. *The sorrows, or cords, of Hades (שאול, or Sheol) surrounded me.* As He was compassed with the cords of death, so was He surrounded with those of

Hades. Willingly bound as a sacrifice unto death, His human spirit entered the abode of the departed through the gate of sorrow. In Hades He waited upon the Father, not only to loosen the cords of the lower world, but also the cords of death, and thus enable Him by resurrection to set mankind eternally free from both.

The snares of death prevented me. These snares were ever before Him, and He entered into them in the assurance that however painful the work, He should ultimately break every one, not only of those laid for Himself, but also of those in which His people were taken, for the snares of death were the sins of the human race.

6. In my distress I called upon the Lord, and cried unto my God: he heard my voice out of his temple, and my cry came before him, even into his ears.

In my distress I called, or will call, upon Jehovah;

and we read the greater His agony, the more earnest was His prayer. That which distracted others, yea, all flesh, had no power over Him. That agony of nature, that commonly draws back the soul from prayer in others, made Him cling more earnestly to the Father; and when in the Holy Ghost He cried with an exceeding loud cry, He was heard and answered out of His holy temple in heaven. The cry which came up into His Father's ears, was the cry of the man that was His equal, the cry of His own Divine Son. The signs of the anger of God, which are written in the following verses, though they commenced at the first Advent of the Son of God, when He was crucified as a thief and a malefactor, will be more fully accomplished at His second coming, in answer to the cry of His elect.

He will hear the cry of His Spirit in the elect, the anointed, or the Christ of God. As wicked men came upon Jesus as a thief to take Him, so will He come by surprise upon the world of the ungodly.

Previous to this, the voice out of His temple, the Church, shall be heard. The temple of His body being perfected, and the mystery of godliness therein finished, the Spirit and the Bride will cry Come.

The voice of the Bride and the cry of the Spirit will unite in one form of intercession, and will prevail.

7. Then the earth shook and trembled; the foundations also of the hills moved and were shaken, because he was wroth.

The earth shook and trembled. If at the death of

Christ the earth shook, the rocks were rent, and the graves opened, and bodies of the saints that slept arose, what will be the result of His second coming in power and in great glory? The earth will quake, and the heavens will tremble (Joel ii. 10). Every valley shall be exalted, and every mountain and hill laid low. The face of the Holy Land shall be changed, the Mount of Olives shall cleave in the midst, the waters shall fill the great valley, and thus joining sea to sea, God's marvellous works will enable all nations to flow to Jerusalem as to the centre of the earth; as it is written, "His dominion shall be from sea to sea, and thence to the ends of the earth." The foundations also of the hills will be moved or troubled. The nations although rooted in their own strength will be torn up from their foundations, and all will fall before Him who cometh in His right to reign. His enemies will then know and feel His power, even the

power of that wrath which will make way for His mercy to cover the earth with blessing.

8. There went up a smoke out of his nostrils, and fire out of his mouth devoured: coals were kindled by it. *There went up a smoke in his anger.* This is not merely poetical language, but a true description of the wrath of God, which in Jesus Christ will be revealed from heaven against an ungodly world.

When God, in the person of His Word, descended on Sinai, the people saw this mountain smoking with the wrath of His indignation; even so it will be when the Son of God descendeth from heaven to take vengeance on His enemies. It is a strong figure, expressive of the fulness of that spirit of wrath which shall possess the God-man, and shall be sent forth against the man-god with his adherents and worshippers.

And fire out of his mouth devoured, or will devour (רָאָהֵל). The fire of the Spirit will slay His enemies. The fire from God manifest in flesh, which went forth from Him in old time and slew the disobedient sons of Aaron, Nadab and Abihu, will at the end consume all the rebellious who shall be found in battle array against Him. "*Coals were kindled by it.*" This fire will find a substance to feed it, even the bodies of the wicked; of whom we read that their "worm shall not die, neither shall their fire be quenched" (Isaiah lxvi. 24).

9. He bowed the heavens also, and came down: and darkness was under his feet. *He bowed the heavens and came down.* As truly as He bowed the heavens, and descended on Sinai as the Angel of the covenant, as truly will He descend to this earth, and claim it for His own, for He hath loved the world (the κόσμος), and hath purchased it with His blood.

Darkness was under his feet. Above Him and round about Him will be the effulgence of light, but beneath Him, reserved for the wicked, eternal darkness, in which will be wailing and gnashing of teeth.

10. And he rode upon a cherub, and did fly: yea, he did fly upon the wings of the wind. *And he rode upon a cherub, and did fly.* It must ever be borne in mind that whatever figures are employed in Scripture to represent swiftness or speed, such as horses and chariots of fire, they are but symbols of the greatest work of God in the bodies of men, the visible manifestation of Deity: one Christ, perfect in glory, the Head with the members thereof.

As birds flying, so will the Lord of hosts defend Jerusalem when

He cometh with His saints defending it. He will deliver, and passing over He will preserve it (Isaiah xxxi. 5). After His resurrection, Jesus in a spiritual body ran to and fro as the flash of lightning.

Yea, he did fly, or soar, upon the wings of the wind, or the (רוח) Spirit of God. In like manner as He ascended, even so will He descend.

11. He made darkness his secret place; his pavilion round about him were dark waters and thick clouds of the skies.

He made darkness his secret place. He set, or put, darkness as His hiding-place, wherein He will hide, or conceal Himself, from the sons of wickedness, who will not discern Him, and this will be the precursor of their terrible judgment.

His pavilion round about him; dark waters and thick veilings of clouds. This was His appearance to Pharaoh, to his mighty captains and armed hosts when they pursued Israel; He was a light to His people, but darkness to the Egyptians.

How will the wicked tremble in the day, when they enter into these thick clouds of the anger of the Almighty, the revelation of the offended Majesty of heaven in the person of the Son of Man.

12. At the brightness that was before him his thick clouds passed, hail stones and coals of fire.

At, or because of, the brightness before him his thick clouds passed (by). Jesus is ever before the Father as the brightness of His glory; but when He shall send Him to judge the world, the righteous tokens of His wrath will veil for the time His character of mercy and love; which, however, shall shine forth in the end victorious over judgment, and His Spirit shall descend as the rain upon all flesh, which these judgments will have made as the mown grass. *Hail.* Congealed water or rain; the symbol of love turned into the coldness of death. Hail and fire ran along upon the ground of Egypt, and hail stones came down upon the wicked at the time of Joshua, and slew them with a great slaughter. *Coals of fire.* The burning bodies of the wicked, inflamed with the fire of the lake, will pass away to their place from the presence of the King. They will pass away, they will sink into the depths of the sea of His wrath, even as Pharaoh and His hosts passed away before the wrath of the Almighty, against whom they roared in the pride of their strength. Jesus in that day will come forth as a man of war, and will prevail against His enemies.

13. The LORD also thundered in the heavens, and the Highest gave his voice; hail stones and coals of fire.

The Lord also thundered in the heavens. Such thunder as rolled forth from Sinai will once more resound in mortal ears, when He cometh to judge the world. *And the Most High will give (וַיִּרְ) his voice.* He will no more keep silence as one hidden in the heavens, but will come forth and speak out with His almighty voice as the highest over all, and the result will be hail, congealed waters, the spirits of evil men fixed in the coldness of the second death; as hail from the north will they melt away from the earth.

14. Yea, he sent out his arrows, and scattered them; and he shot out lightnings, and discomfited them.

He sent out his arrows and scattered them; the fiery arrows of His wrath will penetrate Antichrist and his hosts, who although like Leviathan with his scales impervious to the action of the Spirit, will then be scattered before Him.

He will shoot out his lightnings, and discomfit them by a greater manifestation of His power than was put forth on Sinai. Upon this mountain and around it the artillery of heaven once blazed before the eyes of sinful men; but when Jesus shall come against His enemies with the attributes of His wrath, they will be discomfited and defeated by the lightnings of His indignation. Fearful indeed will be the wrath of the Lamb.

15. Then the channels of waters were seen, and the foundations of the world were discovered at thy rebuke, O LORD, at the blast of the breath of thy nostrils.

Then the channels (depth or bed) of waters were seen. There will be a removing of waters from their ancient channels, and the foundations of the world will be discovered. All shall be laid bare before Him who cometh, for all things are now out of their true course. Every channel of sin, down which the spirits of men have flowed, will be discovered by the eyes of Him who cometh to shake terribly the earth. The waters will be drawn up and stand as a heap, until they find new outlets for their course. *At thy rebuke, O Jehovah,* will these things be accomplished. He who rebuked the elements and death, Himself will come to rebuke the man of sin, and to restore the fallen forms of nature, used by him to deceive, if it were possible, the very elect.

At the blast of the breath of thy nostrils. At the blast of the Spirit of Thy wrath. In that day His Spirit will go forth, not for the healing, but for the destruction, of His enemies, on whom He will avenge Himself. The breath of Thy nostrils! What a marvel-

lous figure! He who breathed into man's nostrils the breath, or spirit, of life will come to rebuke with His breath that same spirit, which has risen up in rebellion against Him.

16. He sent from above, he took me, he drew me out of many waters. *He sent from above, or, He will send from on high. He will take me. He will draw me out of many waters.* This will be the time of Jacob's trouble, out of which, however, he will be saved; albeit he will suffer severely from Antichrist and his adherents. On his return to Palestine, the enemy will seek to rule over him; but the Lord will come down as described in this prophecy, and fight for His land, and pity His people. There shall then be trouble, such as never was since there was a nation, at which time Israel will be delivered. He will send them Elijah, the prophet, from on high, and Michael, the Great Prince, will stand up on their behalf; God will take them in hand, and will draw them out of many waters; again will He separate His people from the nations, and will return unto them in mercy.

17. He delivered me from my strong enemy, and from them which hated me: for they were too strong for me. *He will deliver Israel from his strong enemy, from the power of Antichrist, and from them that hate him.* For many despise the idea that the Jew shall become the head of the nations, and all such enemies will fight against the purpose of God in him, and will prevail, as being too strong for him, until a stronger than he shall come down to help him, even the Son, whom the Father will send to be the King of Israel.

18. They prevented me in the day of my calamity: but the LORD was my stay. *They will prevent me (יקדמוני) in the day of my calamity.* They will go before Jacob in the day of his trouble, or will anticipate the dominion of the Lord over him, but He will come forth to be his stay.

19. He brought me forth also into a large place; he delivered me, because he delighted in me. *He will bring him into a large place.* As the head of the nation He will give him the first dominion, and will bless all others through him. His place, his border, and his land will be redeemed, and enlarged, and made the centre, the metropolis of the earth. And this He will do, because He delighteth in Israel, or rather in Israel's representative, who is ever before Him. The words that follow can only in truth be applied to the Son of Man, when identifying

Himself with His ancient people; He will not only save them from their sins, but will rule over them as their King. *He will deliver me* (יחלצני) *for he delighteth in me.*

Jesus as a Jew, as the minister to the circumcision, the man in whom the Father delighted, was acknowledged by Him in the land of Israel in these words: "Thou art my beloved Son, in whom I am well pleased;" and in this same land will He be remembered on Israel's behalf, in the day when this Psalm shall be fulfilled.

20. The LORD rewarded me according to my righteousness; according to the cleanness of my hands hath he recompensed me. *The Lord rewarded me according to my righteousness.* The Father will reward Him with the gift of His ancient people, of whom He said: "I have laboured in vain, I have spent my strength for nought."

"According to my righteousness." He prays that the reward may be given to Him according to His righteousness. None but Jesus of the seed of Abraham can put forth His personal righteousness, as a plea for the accomplishment of this work. He alone prevailed to present manhood as an acceptable offering unto God.

According to the cleanness of my hands hath he recompensed me. There was no violence in His hands, for the blessings of healing and salvation were administered by them to the sons of men. Those hands, which hereafter shall hold the sceptre of universal government, as the memorial of His undying love in the day of His return.

21. For I have kept the ways of the LORD, and have not wickedly departed from my God. *For I have kept the ways of Jehovah.* He kept all those ways in which Israel refused to walk. He obeyed every word of the Father, and walked in every way ordained by Him; even in the time of terrible darkness and perplexity, He held fast unto the end. In the hour of temptation and agony He turned not from His God; though all the powers of evil were combined against Him, He was not for an instant moved from the firmness of His faith, the Divine nature ever upheld Him.

22. For all his judgments were before me, and I did not put away his statutes from me. *For all his judgments were before me.* He kept before Him always the judgments of the Father. His mental and spiritual vision ever rested upon that which the Father had pronounced good, and thus he was kept in peace. *His judgments* enabled him always

to refuse the evil. *And his statutes I will not remove, or put away from me* (לֹא-אֲסִיר). The statutes of the Father are those laws by which in His wisdom He rules the universe, by which He hath set angels and men in their various orders, and in obedience to which the creature finds true liberty of action, and is blessed in his deeds.

^{23.} I was also upright before him, and I kept myself from mine iniquity. *I was also upright before him.* Jesus alone could boast of His uprightness before the Father. There was no crookedness in His way, because His human heart, with all its warm affections, cling continually to the Father. As the Lamb of God He was free from blemish.

And I kept myself from mine iniquity. The Father laid on Him the iniquity of the human race, and made Him the burden-bearer of its sin. In His own person, in His compound being, He kept Himself free from all that defileth, although in taking flesh of our flesh, He bore the burden of its iniquity; otherwise none could have been saved, or set free.

^{24.} Therefore hath the Lord recompensed me according to my righteousness, according to the cleanness of my hands in his eyesight. *Therefore hath the Lord recompensed me according to my righteousness.* According to the cleanness and pureness of my hands in his sight, so will He reward Me. Doubly rewarded and blessed will He be as the Son of God and as the King of Israel. His everlasting righteousness will procure for Him the fulfilment of the Father's promise to His Church, to His chosen people, and to the nations of the earth, which He hath wrought out through the sacrifice of Himself in the flesh of man, and will eternally exhibit to all creation.

^{25.} With the merciful thou wilt shew thyself merciful; with an upright man thou wilt shew thyself upright. *With the merciful thou wilt shew thyself merciful.* As Jesus manifested His mercy in all acts of kindness to sinful man, and therefore obtained from the Father the great mercy of being raised from the dead; even so, they who have followed their Saviour's good example, will obtain the like sure and everlasting mercy in the resurrection of the just. Present mercy hath a promise of a future reward, a blessed crown of life, in which respect the Lord as a merciful man hath already experienced the faithfulness of the Father.

With an upright man thou wilt shew thyself upright. God hath shewn His uprightness to His Son, who ever walked before Him, and will not forget those who in the power of His righteousness

honour Him in their walk and conversation. He will manifest His uprightness in giving them the perfect enjoyment of Himself in the kingdom, where they will stand for ever before Him in the substance of a blessed immortality.

26. With the pure thou wilt shew thyself pure; and with the froward thou wilt shew thyself froward. With the pure, or purified one (עם-טוב) *thou wilt shew thyself pure*. This promise was fulfilled to the Lord, the Pure One, who gives the assurance to all who come to Him to be washed in His blood that they shall be made partakers of the like blessing. They whose hearts are purified by faith will be rewarded by Jesus, the Author of purity to all sinful men. Blessed are the pure in heart for they shall see God as He is, in the face of Jesus Christ.

With the froward (or perverted men) *thou wilt shew thyself contrary* (חֲתָּוּת). He will shew Himself froward, or contrary to Antichrist, and his triple confederacy, according to the sevenfold judgment which is written against Him. He will meet cunning with cunning, perverseness with perverseness, craft with craft. He will shew Himself contrary to them that walk contrary to Him, and they shall experience what a fearful thing it is to fall into the hands of the living God.

27. For thou wilt save the afflicted people; but wilt bring down high looks. *For thou wilt save the humbled nation* (עם-עני), *humbled by reason of affliction*: maltreated by the other nations. At the end His ancient people will no more be led captive, or despised, neither shall their land be any more trampled under feet of their enemies.

Thou wilt bring down high looks. The high looks of the king of pride, with those of all his children, shall be brought down to the lake, even to the inheritance of the second death.

28. For thou wilt light my candle: the Lord my God will enlighten my darkness. *For thou wilt light my candle*, or, make My lamp to shine. The spirit of the man Christ Jesus was the lamp of the Father, and ever fed with the unction of the Holy One; it was lighted continually with His fire. The Holy Ghost ever filled and illuminated His spirit, binding the Father to the Son, and the Son to the Father. *Jehovah, my God, will enlighten my darkness*. In Jesus, the Son of God Incarnate, was therefore that eternal light of life shining through the darkness of mortality. His human spirit thus burned as a lamp before the

Father, and in one instance shone through the mists of earth upon mortal man, illuminating with heavenly glory the vesture of humanity. And once more at His second coming will He disperse not only the cloud that covers the hearts of His people, but the gross darkness that envelopes all the nations of the earth.

29. For by thee I have run through a troop; and by my God have I leaped over a wall. *For by thee, or in thee (כי בך), I will run through a troop, or hasten to it by coming down to it. He will pass through the troop, or army of evil angels and men, set in array against Him, and will disperse them; as at His first Advent He passed through His enemies from time to time, who were not able to hurt Him, because His hour was not yet come.*

And by *my God*, the source of my strength, *I will leap over a wall*, or the surrounding camp of the enemy. Though Antichrist may fortify himself with all the panoply of spiritual wickedness, yet the Lord will make a way for His wrath, and will break up the evil confederacy. His eyes will be upon all their devices, to uncover their weakness by the strength which He derives from His Father.

30. *As for God, his way is perfect: the word of the Lord is tried: he is a buckler to all those that trust in him.* The Spirit in the royal prophet thus addresses God, *As for God, his way is perfect.* Jesus said of Himself, I am the way, the way of uprightness. As we walk in Him, the new and living Way which leadeth unto the kingdom, all our difficulties will be solved, and we shall be kept from the snares of Antichrist. *The word of Jehovah is tried*, and purified from mortality. There is one who is the Word made flesh, and He hath been tried in every temptation common to man, and is verily *a shield and buckler to all who trust in him* as the Way, and Word of the Father. The Spirit of prophecy in these words testified unto Jesus, who will come and fulfil all these things.

31. For who is God, save the Lord? or who is a rock save our God? *For who is God (אלהים), might, or strength, beside Jehovah, who is, and is to come, and ever will be what He is, the great creative and sustaining power.* All else is weak compared to Him, the strength of Israel, and of all creation. Who is the uncreated one save Jehovah? whose existence is without beginning, and will have no end; and *who is a rock save our God?* Who has eternal stability save our God (אלהינו pl.), the Father, the Son, the Holy Ghost in the one Godhead? Here is a confession to the Trinity in Unity, and to the Unity in Trinity. An

acknowledgment of the Father who is incomprehensible, of the Son who came out of His incomprehensible Godhead, to dwell in that form which by the creature can be comprehended, and of the Holy Ghost who proceedeth from the incomprehensible Godhead, to dwell in the creature, that the same may enjoy God and glorify Him for ever.

^{32.} *It is God that girdeth me with strength, and maketh my way perfect.* *It is God that girdeth me with strength.* It is God, the source of strength, that girdeth me with strength, with the Spirit of power, and of love.

Jesus came into the world to manifest His power, to reveal His love, and to shew forth the excellency of the mind of God. It is the weak, the unsound, and imperfect, that scorn the Perfect One.

And maketh my way perfect. The Father has made all the excellent things enumerated in these verses to be derived from Christ, who hath taken up manhood into God, and made Him the visible channel of revelation and strength to His creatures. The Father prepared His way and He walked therein.

^{33.} *He maketh my feet like hinds' feet, and setteth me upon my high places.* *He maketh my feet like hinds' feet,* or, He is setting my feet like the hinds, the nimble and swift ones. He is hastening me on to fulfil His purpose, in giving me dominion over the works of His hands. *And setteth me upon my high places;* or, upon My high places in My kingdom He will make Me stand. As the true David, or Beloved of the Father, He looks forward, and prepares to take the high places of the land of promise, thence to exercise dominion over all. As the Church is destined to rule over the heavenlies, so is Israel destined to rule over the high ones of the earth, and to occupy its places of dominion.

^{34.} *He teacheth my hands to war, so that a bow of steel is broken by mine arms.* *He teacheth my hands to war.* The Shepherd of God and of Israel is directing my hands to war against Antichrist, and his armies. At the end of this dispensation, Jehovah will manifest Himself in Him as the man of war. He teacheth my hands to war, *so that a bow of brass (נחושת) is broken by mine arms.* The power of the Highest will come upon Him, and the Holy Ghost will overshadow Him, and they will be as the arms of His power to destroy that bow of brass, even Antichrist in the hands of Satan. The old serpent, the devil, will use the mouth of the man of sin as his bow to shoot

out, or speak great things against the Most High ; his strength will come from beneath, and will therefore be broken in pieces by the power that cometh from on High.

35. Thou hast also given me the shield of thy salvation : and thy right hand hath holden me up, and thy gentleness hath made me great.

Thou hast given me the shield of thy salvation, in filling me with Thy Spirit, and in surrounding Me with Thy favour.

Unwavering faith in Thee has been my salvation in every hour of my existence. *And thy right hand hath holden me up,* or with Thy right hand Thou wilt hold Me up, and establish Me as King over all the earth. With the finger of God I will cast out all Mine enemies from the kingdom which I will set up.

Thy gentleness hath made me great. In these words He acknowledges that, as a reward for the humility which he manifested in the days of His flesh, the same God the Father will bestow upon Him excellent majesty and glory, will make Him great unto the ends of the earth, and of His kingdom there shall be no end. Thus spake the angel Gabriel to His virgin mother, when His strength was about to be laid low in mortality.

36. Thou hast enlarged my steps under me, that my feet did not slip.

Thou hast enlarged my steps under me that my feet did not slip, or, My ankles have not slid or turned, and thus weakened Me as the pursuer. This shews how

God will give strength and liberty of action, so that His humanity will be the instrument of His power in executing judgment upon His adversaries.

37. I have pursued mine enemies, and overtaken them : neither did I turn again till they were consumed.

I have pursued mine enemies, or, I will pursue Mine enemies (אֲרֹדָם וְאֶחְיִיבֵם), *and will overtake them.*

In vain will they flee from the face of the Lord, He will pursue them to their hiding-places, will overtake them by His judgments, and they shall not escape. I will not turn again until they are consumed in that torment wherein their worm shall not die, neither shall their fire be quenched.

38. I have wounded them that they were not able to rise : they are fallen under my feet.

I have wounded them, or will wound them (אֶמְדָּדָם), with the fiery arrows and lightning of my wrath, so that they shall not be able to rise again ; they shall

fall under My feet, and under the feet of My body, the Church.

Thus the promise given in Eden will be fulfilled, and the seed of the serpent bruised under His feet.

39. For thou hast girded me with strength unto the battle: thou hast subdued under me those that rose up against me. *For thou hast girded me with strength as Thy man of war for the battle of the great day of God Almighty. Thou wilt subdue those who rise up against me from the abyss, and they shall go into perdition.*

40. Thou hast also given me the necks of mine enemies: that I might destroy them that hate me. *Thou hast also given me the necks of mine enemies. As Thou gavest Joshua the kings of Canaan that he might destroy them, even so wilt Thou give Me the kings of the earth and their armies that I may cut them asunder with the sword of My mouth, and remove them from Thy presence to have their portion in the lower world, awaiting the time of the last judgment.*

41. They cried, but there was none to save them: even unto the LORD, but he answered them not. *They cried, or will cry (ישועו), and there will be none to save them. It will be too late for salvation. The time of grace will have passed away. Like Pharaoh and his drowning hosts their cry will not be heard; having gone out against the Lord to their own destruction, they must take the consequences of their iniquity, for there will be none to save them.*

The Intercessor will have become the Judge, when repentance will be hid from His eyes. They will cry unto Jehovah, but He will not answer, for the day of grace will have passed, and the time of judgment will be ushered in, and He will not withdraw His hand until the work be ended.

42. Then did I beat them small as the dust before the wind: I did cast them out as the dirt in the streets. *Then did I beat them small as the dust before the wind. They will be ground to powder by the power of His wrath. The Spirit of the Lord will blow upon them and scatter them, as foretold by Daniel to the king of Babylon. Then He will say, I did cast them out as the dirt, or mire, in the streets of the city of confusion, and they shall be silent in the dust.*

43. Thou hast delivered me from the strivings of the people; and thou hast made me the head of the people: then a people whom I have not known shall serve me. *After these terrible judgments Jesus will say, Thou hast delivered me from the strivings of the people, or nation of Israel. In the eyes of that nation, which hath striven against Him from the beginning, will He be sanctified through His judgments, and when He revealeth Himself as the Prince of Peace, He will*

shew them His hands and His feet, and they shall know Him as the Lord their God for ever. Then will the Father give Him the headship of the Gentiles or heathen, and the kingdoms of this world will become the kingdoms of our Lord, and of His Christ. A people (עַם) or nation whom I have not known shall serve me.

44. As soon as they hear of me, they shall obey me; the strangers shall submit themselves unto me. *"As soon as they hear of me they shall obey me,"* or, "At the hearing of the ear they shall obey me." They will see Him in His power, and will hear the sound of His voice, so that it shall no more be said, that having ears they hear not, and they shall be convinced that Jesus is their promised Messiah whom they will worship and obey.

Having been forgiven much, they will love much in return. *The strangers* (or the sons of the stranger) *shall submit themselves unto me.* They who remain of the nations will follow the example of Israel, and will worship Messiah not only as the King of the Jews, but as the Lord of the whole earth.

45. The strangers shall fade away, and be afraid out of their close places. *The sons of the stranger* (בְּנֵי-נֹכַר), the non-Israelites, *will fade and be afraid;* they will wither away, and be humbled in the dust, having no strength left, and will despise themselves, being afraid of the majesty of the Lord. They will hasten with terror from their borders, and will be compelled to submit to the King of the whole earth, who will appoint to each his portion; they will hide themselves in the rocks and caverns of the earth, in all enclosed places, trembling therein, because of the majesty of the Lord, and the glory of His power.

46. The LORD liveth, and blessed be my rock; and let the God of my salvation be exalted. *Jehovah liveth,* and will shew Himself as the living and true God who holdeth all in life and being. He will manifest Himself as the Judge of all the earth, who liveth for ever and ever.

Blessed be my rock. Blessed be Jehovah, who alone can give stability to the throne of His eternal Son, and bring all to bow before Him.

Let the God of my salvation be exalted. Jesus will refer all to the Father, as we shall refer all to Him. The Spirit will exalt the Father of our Lord Jesus Christ as the God of His salvation, for

Jesus will then be known as the Saviour, which the Father hath given to the world.

47. *It is God that avengeth me, or the God (דָּאֵל) that giveth avengements to me; He will also destroy (or subdue by destruction) the nations under Me. He will break them up and scatter them abroad. Out of the bosom of the Father Jesus will come forth to reveal Him, and to rule for Him. All on the earth will bow before Jesus, their King, acknowledging Him to be Lord, to the glory of God the Father.*

48. *He delivereth me from mine enemies: yea, thou liftest me up above those that rise up against me: thou hast delivered me from the violent man. It is God who delivers me from mine enemies, from those who will endeavour to deprive Me of My throne and kingdom. Yea, thou, O Father, wilt lift me up in excellent majesty above those who rise up against me. Thou wilt deliver me from the Antichrist, who will by violence attain to his proud and daring pre-eminence.*

49. *Therefore will I give thanks unto thee, O Lord, among the heathen, and sing praises unto thy name. Therefore (or because of this great deliverance from the wicked one, the son of perdition) I will give thanks unto thee, O Lord, among the gentiles (בְּגוֹיִם), who will no more be deceived by his miracles wrought to confirm a lie.*

And I will sing praises unto thy name, for Thou wilt in no wise acquit the wicked, who have dishonoured and polluted it upon the earth.

50. *Great deliverance giveth he to his king; and sheweth mercy to his anointed, to David, and to his seed for evermore. Great deliverance giveth he to his king, His eternal King, the King whom He will seat on the throne of His glory as the Son of Man. He will magnify His greatness in all the corners of the earth. Of His kingdom and of the increase of His government there shall be no end. It will embrace the universe.*

He sheweth mercy to his Anointed (to His Christ, to His Beloved One), to David and to his seed for evermore, whether that seed be His election in the Spirit, or His election in the flesh. Both will endure before Him, who is the Son of God and King of Israel. As the Son of God, He will bring many sons to the fellowship of His heavenly glory, and as the King of Israel He will gather into one the tribes of His ancient people, and become their glory and eternal joy; for to Abraham and to His Seed, which is Christ, were the promises made. Amen.

PSALM XIX.

THE SUN OF RIGHTEOUSNESS.

To the chief Musician, A Psalm of David.

To the Victor, a Psalm of the Beloved.

1. The heavens declare the glory of God; and the firmament sheweth his handywork.

The heavens declare the glory of God, or they declare the God of Glory. They manifest His eternal power and Godhead; and the firmament sheweth his handywork. This vast expanse exhibits the stars in their courses. For if in them we behold matter glorified, or arrayed with light, what must be the brighter glory of their Creator? What wisdom is exhibited in their order, what intelligence in the laws by which they are regulated, and what oversight is exercised in their preservation by Him who formed them, and who continually upholds them with the word of His power!

What must be the glory of Him who has taken up manhood into God, the dazzling glory of that body which struck the eyes of mortality with blindness!

First, there is the heaven, the atmosphere that reflects light.

Secondly, there is the heaven which reveals the stars shining in their brightness.

Thirdly, the heaven of heavens, where God in his glory is specially present amidst His assembled hosts, and which is called in Scripture the third heavens, or Paradise of God (2 Cor. xii. 2-4).

2. Day unto day uttereth speech, and night unto night sheweth knowledge.

Day unto day uttereth speech. And the words are, "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever." They will form the firmament or, the (הרקיע) expansion of His power in which He will be eternally glorified. He who created the stars, and called them all by their

names, will by His power bring forth the sons of God, calling them each by name, not one shall fail ; therefore, when He brought forth Abraham from his tent, He said, "Look now towards heaven, and tell the stars, so shall thy seed be," as many, as multiform, and as glorious. The sun, moon, and stars prefigure the various orders of the glorified saints in the kingdom of heaven : the order of His Christ, His Israel, and the multitude of the redeemed who will walk in the brightness of the glory of God. What instruction, what knowledge they impart to man ! Yea, they utter speech and teach wisdom to those who have ears to hear and hearts to understand.

Or, more literally, *They have* no speech, nor words,
3 There is no speech nor language, where their voice is not heard. nor is their voice heard, yet their sound into all the earth is gone forth !

They are but created substances, however vast and varied, and whatever beings they may contain within their borders were created by Him who made all things, both visible and invisible. They are not objects of worship, although they silently proclaim the wisdom, the power, and goodness of God, that all nations may worship Him as the Creator of heaven and earth.

4. Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun. *Their line* (קו), rule or sound, *is gone out through all the earth.* God will measure the earthly by the heavenly : and when His will is done by men on earth, as it is done in heaven by the blessed and elect angels, the earth shall know that the heavens do rule. The one serves unto the example of the other.

And their words have gone forth to the ends of the earth. These words are applied by St. Paul to the preachers of the Gospel, who witnessed against idolatry, by showing how all the heavenly bodies testified to the Creator's power and Godhead, and to Christ as the Sun of Righteousness, who shall come with healing under His wings ; when the line, or rule, of the heavenlies will reach unto all the earth, and all the ends of the world shall see the salvation of God.

In them (that is, in the heavenlies) *he hath set a tabernacle or tent for the sun.* The sun is the centre of our heavenly system, and the various orbs that move around him may be regarded as the stretching out of his tent. The sun is a figure of Christ, the Sun of Righteousness, and is so represented by the prophet Malachi (Mal.

iv. 2). Jesus will be the centre of the heavenly hierarchy, who will move around Him, enlightened with His glory.

5. Which *is* as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race. *Which is, or He is, as a bridegroom coming out of his canopy (כחופתו) chamber, or His concealment.* This term bridegroom is applied to Jesus Christ, and if the words of the heavenly bodies are applicable to the preachers of the Gospel, then, by parity of reasoning, this word is equally so to our Lord.

There will be a time when He will arise in His majesty, in the glory of His power; when issuing forth from that place, as yet concealed from our view, He will rejoice as a mighty man (גבור) to run a race, to speed over the path prepared for Him.

The first Advent was the time of His veiling and weakness; the second shall be that of His unveiling and strength, the fulness of His glorious freedom.

6. His going forth *is* from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof. *The primary work of the Scripture is not to teach us astronomy, but concerning Christ, and to bear witness to Him.*

His going out is from the end of the heaven, and his circuit unto the ends of it. He will compass the heavenlies from one end of the dispensation to the other, *and there is nothing hid from the heat thereof.* When the Sun of Righteousness shall arise, with healing in His wings, nothing that is upon the earth shall be concealed from the health of His salvation, or deprived of the warmth of His love.

7. The law of the Lord *is* perfect, converting the soul: the testimony of the Lord *is* sure, making wise the simple. *The law of the Lord, or of Jehovah, is perfect, or upright, converting, or restoring, the soul.* That which fulfils this great work is the law of the spirit of life in Christ Jesus, the law of liberty which sets free His

members from the law of sin and death; the law of the life of Him who shewed in His own person, in the nature of man, that it was spiritual, just, and good. The Holy Ghost gives and rules over this life in us, and also shews us the manner of its operations in Him who is the second Adam.

The testimony of Jehovah is sure, or steadfast, making wise the simple. The testimony of Jesus is the spirit of prophecy, and is needed to give wisdom to the simple, who without it are in danger of being deceived (Rev. xix. 10).

8. The statutes of the LORD are right, rejoicing the heart; the commandment of the LORD is pure, enlightening the eyes.

The law and the testimony being bound up among His disciples, they can perceive how right are His statutes, or rather precepts (פְּקֻדִּים), and the duties which He hath placed before them to be fulfilled; they make glad the heart, for he that keepeth the statutes of the Lord is blessed in his deeds. The Spirit witnesseth within him, and causeth joy to arise in the heart. The commandment, especially the new commandment, is pure, because it was given by the Pure One, who brought the clean thing out of the unclean, therefore doth it enlighten the eyes of the understanding. The love of God towards others in us is a sure sign that we are walking in the light, and have no cause of stumbling.

9. The fear of the LORD is clean, enduring for ever: the judgments of the LORD are true and righteous altogether.

"*The fear of Jehovah is clean.*" Why is it clean? Because the man who fears God, and respects his fellow man, must walk in cleanness of conscience, thereby shewing that the presence of the fear, or reverence, of God keeps him from all impurity of flesh and of spirit, and this reverence, or fear, of God, will moreover remain in him for ever, as belonging to the creature in the presence of his Creator.

The judgments of Jehovah are true and righteous altogether, that is, as a whole work. They are true, because in executing them the Judge of all the earth will do right, and will thus reveal His righteousness against all unrighteousness. By His judgments God will separate truth from error, the precious from the vile, the righteous from the wicked. His judgments upon the mystical Babylon, by which He will avenge His own elect who cry day and night before Him, will cause the voice of many in heaven to sing that they are true and righteous altogether.

1st. There is the law of Jehovah written upon the fleshy tables of the heart, not graven by art or man's device, but with the Spirit of the living God: no marvel that it converts or restores.

2ndly. There is the testimony of Jesus, which, confirmed in the inner man by the Holy Ghost, makes the recipient wise unto salvation.

3rdly. These are the statutes, or precepts, of the Lord Jesus in His Gospel, especially in His memorable sermon on the mount, by which He gives the joy of His Spirit to them that obey Him in their observance.

4thly. There is the new commandment which He gave to His

Apostles, revealing the light of God's love, and which opens the eyes of the understanding to look on things as He looks on them, and to judge of them as He judges.

5thly. There is the fear, or reverence, of the Lord, by which man is kept from all uncleanness of flesh and spirit, that holy reverence which makes him say with Joseph, "How can I do this thing and sin against God?"

6thly. There are His judgments, which He will execute upon those who despise and forsake His righteous ways, disregarding all these things.

10. More to be desired *are they* than gold, yea, than much fine gold: sweeter also than honey and the honeycomb. *More to be desired are the judgments of God than gold, yea, than much fine gold.* If the judgments, how much more the judge who shall execute them! The Son of Man to whom the Father has given all judgment is to be desired more than all worldly wealth and honours, His judgments are sweeter than honey, and the droppings of the honeycomb (וְנִפְחֵי עֲוִיּוֹת). However men may desire it, the truth shall never prevail to subdue the inhabitants of the earth until the Judge shall come, neither can the truth laid down in the Old Testament, any more than that purer form revealed to us in the New, be established on the earth until His judgments are made manifest. However sweet may be the consolations of the Spirit of truth within us, and however much we may desire to impart them to others, not until the last judgments are fulfilled upon the wicked shall the Lord pour out His Spirit upon all flesh, and make His sweet consolations to abound in the earth, for then shall they know Him from the least to the greatest.

11. Moreover by them is thy servant warned: and in keeping of them there is great reward. *Moreover, by them is thy servant warned.* He who took upon Himself the form of a servant, and grew in wisdom and knowledge, received His Father's law into His heart by the Holy Ghost. The Spirit ever filled Him with His testimony, gave Him discernment of His precepts, and enabled Him to obey His commandments with that filial reverence in which His heart rejoiced, whilst it also inspired Him to declare God's judgments against a corrupt Church, and an evil world, in doing which, and in adhering to the warnings of His mouth, He found great reward—the reward of the resurrection of the body to life and glory for ever.

12. Who can understand *his* errors? cleanse thou me from secret faults. *Who can understand errors (שגיאות), or wanderings, of the heart and mind from the things of God herein enumerated? who can understand the deceiveableness of the human heart? The worst errors are those which take a form and assume the garb of righteousness. Who can understand the hypocrisy of the human heart? None but God, searching its depths by the light of His Spirit. O cleanse thou me from concealments, מוסתרות. O keep Me clear, or innocent, of keeping back anything from Thee. May all be unveiled in the light of thy countenance.*

13. Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression. *Keep back thy servant from presumptuous sins, of pride (מורית). From lifting up Myself above Thy word and commandment. May Thy servant humble Himself under Thy hand, and walk with Thee in all humility. Let them not have dominion over me. Let none of the forms of the pride of life rule over Me, but rather let My spirit prevail over them, so shall I be upright in body, soul, and spirit; and I shall be innocent of that great transgression of disobedience, by which sin entered into the world.*

14. Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O LORD, my strength, and my redeemer. *Let the words of my mouth, and the meditation of my heart, be acceptable before thee. Let My speech, My thoughts, and My meditation be acceptable in Thy sight, O Jehovah. Or, by observing these things, the words of My mouth, and the meditation of My heart will find favour in Thy sight. Thou wilt have nothing to condemn, O Jehovah, my strength, or my rock, who dost establish Me in My goings, and upholdest Me in Mine integrity. Thou art My Redeemer from the hand of the enemy, so that He can find nothing against Me, and thus through My perfect obedience many shall be made righteous in Thy sight.*

PSALM XX.

THE TIME OF JACOB'S TROUBLE, AND OF HIS SALVATION.

To the chief Musician, A Psalm of David.

To Him that overcometh. A Psalm for the Beloved.

1. The LORD hear thee in the day of trouble; the name of the God of Jacob defend thee;

The Lord hear thee in the day of trouble, or, Jehovah shall answer thee in the day of distress; in the time of that distress and perplexity which shall come upon all nations, when men's hearts shall fail them for fear, and for looking after those things which are coming upon the earth.

The name of the God of Jacob set thee upon a high place (ישגבר). It is written, and the words must be literally interpreted, that at the end of this dispensation, great suffering will come upon the Jews when they are restored to their own land, previous to the Lord's appearing to them (see Zech. xii.), but, notwithstanding this, there will be a remnant left to mourn and to make supplication, when they shall look upon Him whom they have pierced (Zech. ix., 9, 10, 11, 12, to 17). Then will Jesus as a man of war go forth to destroy all the nations that come up against Jerusalem (Zech. xiv. 3); and the name of the God of Jacob, or, the supplanter (אלדי יעקב), will be made manifest.

The name of the God of Jacob is that by which Almighty God called Himself when He appeared to Jacob, and gave him the promise of the land as the progenitor of a royal nation. Surely, none but Almighty God can lift up that people from their present low estate to the height of earthly dominion. The Jews must plead before the Father the merits of Jesus as their true Messiah, who was cut off not for His own sins, but for theirs, and who will remember His offering on behalf of Israel.

They must acknowledge Him as their true Sin Offering, true Burnt Offering, and also as their true Passover.

When the veil is removed from their hearts, and the scales of

darkness fall from their eyes, they will see that Jesus is the end and object of every sacrifice ordained under the law. In that day will they understand the superscription on the cross, Jesus of Nazareth, "King of the Jews."

And accept thy burnt sacrifice, thy holocaust. The fire that fell from heaven upon Him was the fire of the Holy Ghost. This made Him the true Burnt Offering; and thus all in that Holy Man was acceptably offered to His God. In perfect devotion He lived during the day of His flesh, the flame of Divine love ever burning within Him, the zeal of His Father's house ever consuming Him.

Thus He presented the whole being of manhood without spot or blemish, that is to say, the ruling power of the human spirit with all the senses of the body, and all the faculties of the mind, were wholly devoted to His Father and His God.

2. Send thee help from the sanctuary, and strengthen thee out of Zion; "*Send thee help from the sanctuary.*" He shall send thee help from the sanctuary, the temple, and will hold thee up from Zion, His kingly seat. The two places being mentioned, the throne and the temple, or the throne and the altar, the place of the king and the priest, shew that He who unites the offices in Himself, the Melchisedec-Redeemer, will come to Zion, and turn away ungodliness from Jacob, and thus help him against his enemies, and maintain him in his true position.

3. Remember all thy offerings, and accept thy burnt sacrifice; Selah. *Remember all thy offerings,* O Christ, our Lord, both on behalf of the Jew and of the Gentile. Every offering pointed to Him who should come to make the law honourable in its fulfilment. Every sacrifice under the law prefigured Him, who at His second Advent will come to His ancient people as a refiner or purifier of silver, and will purify their priesthood, as it is written, "He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord (Jesus) an offering in righteousness. *Then* shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years" (Mal. iii. 3-5).

Selah.—We may well note this on behalf of Israel, and lift up our hearts with thanksgiving.

4. Grant thee according to thine own heart, and fulfil all thy counsel. His heart's desire and prayer to God are that Israel may be saved (Romans x. 1). *And fulfil all thy counsel.* His name is the Counsellor, and in

the counsels of the Eternal the restoration of Israel is included. Then will it be seen that He hath not laboured in vain as the Minister to the Circumcision; nor spent His strength for nought on their behalf. They are His election in the flesh, even as the Church is His election in the Spirit.

5. We will rejoice in thy salvation, and in the name of our God we will set up our banners: the LORD fulfil all thy petitions. *We will rejoice in thy salvation, or, We will shout for joy. He will save them from their sins. Thou shalt call His name Jesus, for He will save His people from their sins; and in righteousness He will rule over them. They will joy before Him according to the joy in harvest. The twelve tribes will sing the song of redemption, for the ten tribes and the two being united in peace and concord, will be as the heart of one man in His hand.*

And in the name of our God (אלהינו pl.) we will lift up our banners. The twelve banners of Israel will be unfurled in the name of the Father, and of the Son, and of the Holy Ghost. In the name of the Father, who will give the twelve tribes of Israel to His Son as King of Israel. In the name of the Son, who will keep them from evil as their Shepherd King. In the name of the Holy Ghost, who will turn back their hearts unto Jesus, God manifest in flesh.

The Lord, or Jehovah, shall fulfil all thy petitions, or requests. This will be their confidence, that Jesus will sit as a priest upon His throne, and all that He asketh the Father on their behalf will be fulfilled, for, when every purpose of God will be accomplished, continual thanksgiving will ascend unto Him.

6. Now know I that the LORD saveth his anointed; he will hear him from his holy heaven with the saving strength of his right hand. *Now I know (or, now I have known ידעתי) that Jehovah hath saved his anointed, or Messiah. This shall be Israel's confession. That He whom they believed to be a mere man, or prophet, and who was slain by their fathers, is the Anointed One, and that He hath been saved and kept of God in the heavens, from whence He will return with His saints to be the glory of His people Israel, the Messiah, who, when seated on the throne of David, will be acknowledged of the Father, for the heavens will be opened, and the angels of God shall be seen ascending and descending on the Son of Man (John i. 51).*

He will hear, or answer, him with the might of the right hand of his salvation. All power will be given unto Him; the Almighty God

and Father will vindicate His honour, and exalt His glory in all creation.

The heavenly Zion and Jerusalem will succour the terrestrial Zion and Jerusalem. "The glory of the celestial is one, and the glory of the terrestrial is another." The heavens will hear the earth, and the earth will receive from the heavenlies (1 Cor. xv. 40 and Hos. ii. 21).

7. Some trust in chariots, and some in horses: but we will remember the name of the Lord our God. *Some trust in chariots and some in horses, as a means of deliverance. Some trust in the powers of nature to carry forward the devices of men, and enable them to attain their objects; but vain will be such means of deliverance. The mechanical contrivances of art, symbolized by chariots, and the life and vigour of the flesh symbolized by horses, will be as the strength of Pharaoh when brought into contact with the Lord of Hosts. But we, saith the children of Israel, will remember the name of Jehovah, our God (אלהינו יי). They will remember the Father, whom Jesus came to reveal; the Son of God, the eternal Word made flesh; they will rejoice in the Holy Ghost, who, from a condition of death, will then quicken them into action, thus giving them a new and important political existence among the nations of the earth.*

8. They are brought down and fallen: but we are risen, and stand upright. *They are brought down, or bowed down and fallen. After severe judgments, and sad calamities, His chosen people, being brought very low, will bow down before the majesty of God in the person of His Son, in which day there shall be those able to say, "but we are risen, and stand upright." Not merely will they have risen into their true position out of the dust, but out of death itself, each in the lot of his inheritance will stand before Him on this earth. He will open their graves and will bring them forth to the land of Israel (Ezek. xxvii. 12). The Lord by His prophet Isaiah comforts His people Israel with these words (Isa. xxvi. 19), "Thy dead men shall live, together with my dead body shall they arise," that is, with His mystical body, the Church. The meaning of this prophecy is confirmed by the writer of the Epistle to the Hebrews, who taught that at the time of the end they who had lived, and gone before in the former dispensation (the Old Testament saints), will, with the Church, when raised from the dead be made perfect. This was prefigured by the*

power of the Lord Jesus who quickened many bodies of the saints, so that after His resurrection they arose, and went into the Holy City:

9. Save, LORD: *Save, Lord! O Jehovah, save! The King will let the king hear us when we call.* *answer us (יענו) when we call.* This will be their cry to the Father, and the Son, when the Holy Ghost opens their eyes to look upon their pierced Lord coming down to visit them in their affliction. Hosannah! save now, will be their prayer, and their earnest cry. In that day the King will hear Israel, and restore their kingdom, "for the time to favour them is come, yea, the Father's set time." Then will the words of the prophet be fulfilled: "For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer" (Isaiah liv. 7, 8).

PSALM XXI.

"THINE EYES SHALL SEE THE KING IN HIS BEAUTY."

To the chief
Musician, A Psalm
of David.

To Him that overcometh, a Psalm for the Beloved.

1. The king shall
joy in thy strength,
O LORD; and in
thy salvation how
greatly shall he re-
joice!

The King shall joy in thy strength, O Jehovah, The King. There is one, and only one, who is worthy of this name; and He is designated not only the King of Saints, but the King of Israel. He who having restored God's image to man, and been deemed worthy to receive the sceptre of authority, is the King, who will come to establish on the renewed earth the fifth and universal empire, called the kingdom of heaven, or the kingdom of the Son of Man. The throne of David is called the throne of God and the King, because on it the God-man will sit.

The Lord God will give unto Him the throne of His Father David, and He shall reign over the house of Jacob for ever. This King is the Word made flesh, and as such He will manifest His

Father's glory. He will rejoice in the deliverance of the world from evil, yea, greatly rejoice, for to this end was He made man, even to shew forth the Father's salvation.

2. Thou hast given him his heart's desire, and hast not withholden the request of his lips. *Selah.* *Thou hast given him his heart's desire.* His heart's desire was, that the Father would glorify Him with the glory which he had with Him, before the worlds were, that His Church might be one in Him, as the Father is in Him, and He is in the Father. One in the same Spirit, one in the same bodily substance with Him as Son of Man, and one in the same heavenly glory, that the world may believe in the mission of the Son, and acknowledge His lordship.

3. For thou preventest him with the blessings of goodness: thou settest a crown of pure gold on his head. *For thou, Father, preventest, or wilt go before him with the blessings of goodness,* with all spiritual blessings in the heavenlies; consequently He hath endowed Him with all good gifts, that He might dispense them to His believing people. *Thou settest, or wilt set (חשית), O Father, a crown of pure gold on his head.* He hath crowned Him as true man, with the crown of life and glory, an incorruptible crown. The crown of thorns, the symbol of the curse, has been exchanged for a crown of pure gold: truth exhibited in purity and splendour, that our faith and hope might be in God.

4. He asked life of thee, and thou gavest it him, even length of days for ever and ever. *He asked life of thee.* Yes, He took upon Himself our nature, in order to pray that the eternal life which He thus brought into mortal flesh might ultimately triumph. His prayer to be delivered from death was accompanied with strong crying and tears, and He was heard, forasmuch as He ever kept flesh above the power of sin. He wrestled, and prevailed. Life struggled with death, and eventually overcame, so that now death hath no more dominion over Him, and manhood hath in Him length of days, for ever and ever.

5. His glory is great in thy salvation: honour and majesty hast thou laid upon him. *His glory is great in thy salvation,* whereby thou didst extricate Him from death and Hades; and didst receive Him to thine exceeding great and uncreated glory, and wheresoever that glory shines all darkness flees before it. *Honour and majesty hast thou set upon him,* or, Thou wilt bestow upon Him who is Thy King.

His honourable Son made Himself of no reputation; therefore, the Father put His own most excellent majesty upon Him, and made

angels, principalities, and powers to bow before Him—the fountain of honour to all creation.

6 For thou hast made him most blessed for ever: thou hast made him exceeding glad with thy countenance. *For thou hast made him most blessed for ever.* As God from all eternity He was blessed with the Father, but it is to Him as man this prophecy refers; as such God hath blessed Him, and made Him the author and communicator of blessing to all who accept Him as their King. And further, He hath ordained Him for the blessing of His whole creation. He will eventually remove the curse, will substitute in its stead His superabundant blessings, by which the world will be enriched.

"Thou hast made him exceeding glad with thy countenance." Who can describe the joy of the Son of Man, in the possession of His Father's favour. Happiness, such as mortality cannot enter into, with which nothing on this earth can compare; it must be possessed to be comprehended.

7. For the king trusteth in the Lord, and through the mercy of the most High he shall not be moved. *For the king is confiding in Jehovah (בטח ביהוה).* The Son trusteth in the Father, for the further fulfilment of His purpose on the earth as judge. The time of His intercession in the heavens having terminated, He will come to the earth, and through the mercy of the Most High will not be moved from His place. God will establish Him as King of the whole earth, and in the highest will glory be ascribed to Him, from whence it will flow forth unto His people, clothed in immortality.

8. Thine hand shall find out all thine enemies: thy right hand shall find out those that hate thee. *Thine hand shall find out all thine enemies.* His power will reach unto all who rise up against Him; none will be able to escape from His hand, for He will come as the judge of all. Who can fight against Him, and hope to prevail? *His right hand shall find out them that hate him,* with the carnal mind which is enmity against God.

9. Thou shalt make them as a fiery oven in the time of thine anger: the Lord shall swallow them up in his wrath, and the fire shall devour them. *Thou shalt make them as a fiery oven, or as a fiery furnace, in the time of thine anger.* There is a time when the long-suffering of God will terminate. That day of which Malachi prophesied, that it shall burn as an oven, when all the proud, yea, all that do wickedly, shall be as stubble, and shall be burnt up, saith the Lord

of Hosts. (Malachi iv. 1.) It shall leave them neither root nor branch; for they shall be exterminated.

Jehovah will swallow them up in his wrath.

As Korah, Dathan and Abiram were swallowed up, disappeared from the earth, and went down alive into hell, so will the apostates at the coming of the Lord, in the time of His anger.

The fire of his wrath shall devour, or eat them up; they shall be exhibited in indestructible bodies, witnesses of the righteous indignation of the Lord. Tormented in the presence of the Lamb, and of His angels, His spirit will light up for them the lake of fire. It is a solemn thought, that the Gospel is the savour of life unto life, in those who believe and obey, and a savour of death unto death unto the unbelieving and disobedient.

10. Their fruit shalt thou destroy from the earth, and their seed from among the children of men.

Thou wilt destroy their fruit, or offspring, from the earth; that is, the fruit of enmity and hatred will not flourish in the days of the King of Righteousness and Peace.

Thou wilt destroy their seed from the sons of Adam (מבני-אדם). First, the fruit of the evil tree, then the seed, and finally the whole tree itself. This prophecy evidently carries the mind on to the end of the thousand years, when all wicked men and spirits will be entirely removed from the presence of the King; and righteousness will dwell in the new earth, as well as in the new heavens.

11. For they intended evil against thee: they imagined a mischievous device, which they are not able to perform.

The reason assigned for the punishment of evil doers is, that their attacks are against the Lord. *For they directed against thee their evil words, when they thought them to be only against man.* They will war against the Lamb and His followers. *They have thought or planned a device which they are not able to accomplish.* This evidently refers to the thought of Antichrist, who will set himself up as the very Christ, and proclaim himself the promised Messiah; he will be the king of the proud, and the god of their choice, and when they see the vanity of their purpose, there will be no more place for repentance.

12. Therefore shalt thou make them turn their back, when thou shalt make ready thine arrows upon thy strings against the face of them.

Therefore, because of this their device, their imagination of vanity, thou wilt make them turn their backs in the day of battle. Their boastings will be turned into fear. In the fulness of their sufficiency they will be dismayed; for *God's King will make*

ready, or establish, his arrows upon his strings against the face of them. These arrows are spiritual arrows, conveying death and destruction, and their faces flushed with the pride of life, and with the fire of hell will pale with horror against the kindlings of the majestic wrath of heaven.

^{13.} Bethou exalted, LORD, in thine own strength: so will we sing and praise thy power. *Be thou exalted, O Jehovah, or, Raise thyself* (רוּמָהּ), *O Jehovah, in thy strength.* Take Thy great power and reign. The last trumpet shall sound, and the dead shall be raised incorruptible; and thus He will clothe Himself with strength, not only in His own person, but with that which He will put forth in the resurrection of others, who are of His flesh and of His bones. Thus, He will add strength to strength, and rise triumphant over His enemies.

We will sing and praise thy power. We will sing Hallelujah, for avenging the blood of Thy servants. Hallelujah, to Thee, for perfecting the joy of Thy ministers, and of Thy people. We will sing Hallelujah, for casting down the god of this world, that Thou mayest be supreme in all the earth. We will rejoice in Thee, the Bridegroom, for having at length taken possession of Thy Church, as Thy bride. The exaltation of His power will be the subject of joyful and perfect praise, when, coming in His glory with all His saints, He shall overthrow His enemies with utter destruction.

PSALM XXII.

THE SUFFERINGS OF CHRIST, AND THE GLORY THAT SHALL FOLLOW.

To the chief Musician upon Aijeleth Shahar, A Psalm of David. To Him that overcometh, or to the Victor on the day of salvation.

^{1.} My God, my God, why hast thou forsaken me? *My God, My God* (אֱלֹהֵי אֱלִי), Eli, Eli. Upon the right exposition of these words depends our correct knowledge of the person of Him whose sufferings are described with such minuteness of detail in this Psalm. *My God, My God!* This is not the utterance of a human person, but of a Divine, even the person of the

Son of God, who in Himself united the human nature and the Divine. In reading this and similar Psalms, we must bear in mind that the person of the Son of God was the sufferer, and that though the Divine nature cannot suffer, yet the Divine person of the Son of God was never separated from His suffering humanity. He suffered, He died, He was buried, He arose from the dead.

The two natures of God and man were not mingled in the one Christ, but they were united once, and for ever. The human nature was ever sustained and upheld by the faith of the person of the Son of God, through the Holy Ghost, who before all time was the indissoluble bond uniting the Father to the Son, and who thus became, in due season, the same bond to bind the incarnate Son to His heavenly Father. Therefore the cry, My God, My God, was the cry of the Son of God on the cross, who, as touching His Divine nature, was, and is, and ever will be, one substance with the Father. His personality ever stood in the Divine nature, and yet this eternal Son of God, who existed before all time, was in the fulness of time made in the likeness of men, of one flesh and blood with humanity. David therefore speaks in the person, or spirit, of Christ, "My God" being only His prophetic expression; for David was not united to the Father through the possession of a Divine nature in his own personality. The words are the expression of Him who, being the Son of God, was God of God; the utterance of that heart-rending cry which escaped the Man who was the Father's fellow as touching His Godhead.

In the Godhead there is neither infirmity of nature, nor of purpose. In the manhood there is the very weakness of mortality, and the source of extreme agony to the sufferer.

Why hast thou forsaken me, O my Father? Why hast thou left Me under the cloud of thick darkness which interposed between Me and Thee, and hast prevailed to hide Thy countenance from Me. All the blackness produced by our sins came up over His soul in the flesh, as the vapours and clouds which arise from the earth obscure the light of the sun. It was a horror of thick darkness, and He cried out under a sense of its oppression.

Why art thou so far from helping me, or from my salvation (מישועתי). The Father gave His Son up to the death for us all; and the Son shrunk within Himself from the extreme agony that came upon Him under the trial; but that which most overwhelmed His righteous soul was the sudden deprivation of the Father's sal-

vation, and help through the same. He found Himself as one left to Himself, when He most needed His Father's consolation. Why did the Father thus withdraw Himself from His Son? Because He had identified Himself with sinful man; yea, with the chief of sinners. He was stretched on the cross between two malefactors, an outward and a visible sign of the work accomplished thereon for the world of the ungodly. In the body of flesh which Jesus presented on the cross, the Father saw the accumulated sin of the human race, and the sight was offensive to His holiness.

Why art thou so far from the words of my roaring (or of my cry? שִׁמְרִי.) How mightily the eternal Spirit rested upon Him; or He must have succumbed under the severity of His trial. How terrible was the hour of darkness in which He uttered these words! His strong crying and tears were the effects of the power of the Spirit, which never forsook Him in all His work and labour of love.

It was by the same eternal Spirit that He accomplished all that was given Him to do. Perfect love triumphed over intense hatred. All the evangelists represent our Lord uttering on the cross an exceeding loud cry. A superhuman cry was heard from His lips, when engaged in the conflict between life and death.

2. O my God, I cry in the daytime, but thou hearest not; and in the night season, and am not silent. He pleaded His continual worship of the Father, as the means of His deliverance. His cry in the daytime came up before God, and He restrained not His prayer in the night season. How many nights were spent by Him in prayer, when all slept and took their rest. He was not silent, upon whom lay the burden of that work which would eventually result in the deliverance of the world. Truly He sanctified by His precious blood every prayer that has been offered from the beginning, or that will be offered by man to the end of time. Every cry that hath ascended in the season of spiritual darkness, and perplexity, as also in the time of light and prosperity, He hath made acceptable to God. The voice by day, and the prayer by night He hath heard, and will remember in the dawn of the resurrection morning; all will come up in memorial before Him, and His faithful servants will receive their reward.

3. But thou art holy, O thou that inhabitest the praises of Israel. *But thou, O Father, art holy.* Thou art the fountain of all holiness. Thou, O Father, hast given Me to have life in Myself as Thy Holy One.

Thou inhabitest the praises, or splendour (הודלור), of Israel. What an expression for a dying man! Surely He foresaw that His sacrifice on the cross would result in the praises of the Israel of God through His purchase thereby of the gift of the Holy Ghost for men; they would regain the rule over themselves, and through the blessing of God become Israel indeed, a people who would prevail with God and man.

In that day, the Father will rest over them, delighting in their praises, for the glory of God and the Lamb will for ever fill their souls, and radiate from their bodies, debtors for ever to the free grace of the Son of God.

Our Fathers trusted, or confided, in thee: they confided, and thou didst deliver them. He reviews the past history of the patriarchs, who by faith had obtained a good report. He especially remembered those of whom God had said: "Touch not mine anointed (my christs); nor do my prophets any harm." He died for the transgressions under the Old Testament. He remembered how God heard their fathers, and miraculously interfered to save them when they had been brought into great trials and suffering, whether as private or public persons. He may have remembered David and his afflictions, and his many deliverances; the preservation of the three captives in Babylon from the fierce wrath of the king; the miraculous interference of God in behalf of Daniel when cast into the den of lions, and many others recorded in the scriptures of truth.

Unto thee they cried, and they escaped from the malice of their enemies. They confided in thee, and were not ashamed of their hope; they were not confounded, or put to silence by their adversaries.

But I am a worm (חולעת), a scarlet worm. For our transgressions He was wounded, and blood red as crimson poured forth from His wound. The word commonly signifies the coccus worm, as also the colour prepared from it. It yields a fine rich red substance, used in dyeing, and thus the figure is complete, shewing, that we are not only indebted to His blood for salvation from the lawful punishment of

sin, but are also advanced to royal honours, to the dignity of kings and priests; therefore exclaims the Apostle John, "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God, and his Father; to him be glory and dominion for ever and ever." He was contented to wear the scarlet robe, which in mockery they put upon Him, that His royal honour might be bestowed upon His disciples; and to be bathed in His own blood, pouring out the same like water upon the earth, that He might cleanse sinners and advance them to the glory of the kingdom.

The crown of thorns, which the cruel hands of the soldiers platted, and forced upon His brow, caused His blood to flow. He appeared crowned with Adam's sin, and with the sin of his posterity. The curse of the whole earth was upon Him, and consumed Him. Blood flowed from His head, His hands, and His feet; He was truly as "the red worm," the lowest thing in creation. That precious blood atoned for the sins of rulers, and of all people, and in the drops which fell from His body, the earth received the sign and seal of its redemption. He was such a worm, and no man (אדם), not a man of dignity. He died so ignominiously, being treated as a common malefactor. He was not slain by the sword of the Roman, nor stoned with stones by the Jew, but He suffered the death which God and man alike pronounced accursed, and this, for our sakes, even upon the cross. The tree stripped of all its beautiful foliage, and deprived of its vitality, upon which His body was nailed, presented the sign of the cursed condition into which sin had brought the flesh of man, in depriving it of the life of righteousness, and the surroundings of its external beauty. He was a reproach of men, literally of Adam (אדם), the man of the earth.

7. All they that see me laugh me to scorn: they shoot out the lip, they shake the head, saying, All they that see me laugh me to scorn. All they who beheld Him mocked Him, both Jews and Gentiles. How often had He endured the taunts of men! How often had the finger of scorn been pointed at Him! but, at the end, and when Pilate presented Him to the Jews, and said, "Behold the man!" both the Jewish rulers and people changed the voice of mockery to the cry of murder; "Crucify him, crucify him." There was the contemptuous curl of the lip, and the mocking laugh, which showed the spirit of resentment to be stronger than the wild laughter of derision. *They*

wagged the head. All that passed by reviled Him as a false prophet. They wrested His words to their own destruction. They derided His saving power. They laughed at His weakness, when beholding Him impotent on the cross. They shot out of their lips, as fiery arrows, these words: "If he be the Christ, the king of Israel, let him now come down from the cross, and we will believe him."

8. He trusted on the Lord that he would deliver him: seeing he delighted in him. *He trusted on the Lord, that he would deliver him.* They derided His firm confidence in Jehovah in these words of irony.

He rolled (גל) His cause upon Jehovah, committing Himself to Him who judged righteously, and in their exclamation, "*Let Jehovah deliver him* from the cross, *for he delighted in him*," they unconsciously acknowledged His piety, but they desired a Christ without a cross, being ignorant of the necessity of the crucifixion of the flesh, preparatory to its glory.

9. But thou art he that took me out of the womb: thou didst make me hope when I was upon my mother's breast. There is something exquisitely sublime in these words, showing how He held fast His Divine origin, though made man, and suffering as man. He knew how He had not despised nor abhorred the virgin's womb, when He came into the world by birth of a woman. And on the cross He called to remembrance, that it was Jehovah who took Him out of the womb, and that it was the Father that caused Him to confide in Him (מבטח), while nourished as an infant by the breasts of His mother.

10. I was cast upon thee from the womb: thou art my God from my mother's belly. *I was cast upon thee from the womb.* I was cast upon Thy care, and richly didst Thou provide for Me, and bear witness unto Me. Thine angels strung their harps, with joy. Thy glory shone from the heavenly host upon the watchful shepherds. Thy star guided the wise men to find Me, the King of the Jews, and caused them to worship Me as their rightful King and God, whilst I was yet an infant upon My mother's lap.

Thou art my God (אלי) from my mother's belly. Thou art My proper and Divine Father; Thou who didst send Me into flesh, didst separate Me in flesh, from flesh, and hast sustained Me therein from My birth to this hour; and Thou wilt bring Me out of all darkness, misery, and death, for Thou art My God.

11. Be not far from me; for trouble is near; for there is none to help. *Be not far from me, O my Father, for trouble, or distress, is near.* He felt more and more the power of the enemy and His need of the eternal Spirit, as His human weakness increased. He felt the wings of the enemy overshadowing Him, and the king of terrors encompassing Him, and He said *there is none to help*. I am left alone to meet the combined forces of the enemy, endeavouring to come between Me and Thee, and to shake My confidence in My God. There is no visible helper, all are leagued against Me, as though I were the enemy of mankind.

12. Many bulls have compassed me: strong bulls of Bashan have beset me round. *Many bulls have compassed me:* all the chief priests and elders have surrounded Me. They have shut Me in on every side, both with their civil and ecclesiastical authorities. Their mouths have been opened against Me for My destruction; yea, *strong, or mighty, bulls of Bashan*, sleek and well-favoured, *have compassed me about*; there is no way of escape. Bashan was a fruitful country on the other side of Jordan, celebrated for its oak forests, and fat pastures; and therefore proverbial for its excellent and strong heifers or bulls. Bashan signifies hardness, and bulls of Bashan, men of hardness, strong in the pride of physical beauty and power. These bulls became bulls of slaughter in the time of the destruction of Jerusalem. They prepared themselves, and were made ready for sacrifice.

13. They gaped upon me with their mouths, as a ravening and a roaring lion. *They gaped, or opened, upon me their mouths.* They bellowed out their fury against Me. They could not contain their indignation, but opened wide their mouths, that I might be destroyed. As a lion tearing, and roaring, they rushed upon Me in the fierceness of their wrath. What a combination of figures, to denote force and cruelty! The power of the bull and the ferocity of the lion were exhibited in these men. Pastors, truly, after the heart of Satan.

14. I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels. What words are these to denote utter prostration of humanity, the rending of the soul from the body. The departure of the spirit of life from the same! I am poured out like water. His blood was thus shed for the chief of sinners. He, the Prince of Life, was poured

out like water on the ground into which He sank, when passing to the valley of the shadow of death. The Prince of Life was killed. He had power to lay down His life, but His enemies little knew that He had also the power to take it up again.

All my bones are out of joint, or have been separated. To what endurance of agony He must have been subjected by the wickedness of men. The sinews of His strength wrenched and strained. He was as one disjoined on the cross; by separating the various parts of the framework of His Manhood, they endeavoured to break His unity of strength, and thus render Him utterly helpless in His agony.

My heart is like wax. His love failed not, but the inward strength derived from the seat of life gave way, and melted like wax before the fire of the Lord. Invaded by the enemy in the citadel of its strength, humanity, like wax, lost the power of receiving impressions from the external world; His heart melted in His bowels, all its pulsations ceased when His blood was poured out.

15. My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death. *My strength is dried up like a potsherd*. The shred, or fragment of a vessel, or pot, which when whole contained some useful thing. My earthen vessel of humanity is broken, and it can no longer exhibit the strength and vigour of life.

My tongue cleaveth to my jaws. The thirst of death dried Him up, and He cried aloud in His anguish, "I thirst." When the moisture of life was exhausted within Him He still trusted in His Father, and though His tongue clave to His jaws, the Spirit helped Him in His infirmities. And Thou, O Father, hast brought Me, Thine only begotten Son, into the dust of death. It was the work of His Father; He looked not to the instruments used, for He knew they could have no power against Him, unless it were given them from above, and He received everything as the blow of His hand. It was the Father who gave up His Son, as an evidence of His love. The Son was the Father's living epistle, wherein He commended His love to men, that it might be seen and read of all.

16. For dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet. *For dogs have compassed me*, or surrounded me. How truly He felt as a Jew, and spake as a Jew, for dogs of the Gentiles have compassed me. I am delivered by my own people into the hands of the

Gentiles, and like dogs they thirst for my blood. *The assembly*, or congregation, *of the wicked have inclosed me* to My destruction ; they have pierced My hands and My feet. Those hands which had ministered health and cure to the bodies and souls of men ! Those feet which moved to fulfil His ministrations of love and blessing, in preaching the Gospel of the kingdom, that men might receive His light and truth, and serve their God. Those pierced hands will sustain the symbols of universal rule. Those feet will make glorious all beneath them in the day of His appearing. Life, that through these four channels flowed forth in death, will thence flow forth in glory, and will minister the Spirit of God to all His works.

17. I may tell all my bones they look and stare upon me. *I may tell all my bones :* the Spirit of the Father exerted this withering influence upon Him, when it blew upon His flesh ; and He shewed in His own person that it is all as grass, and its glory as the flower of the field. They looked, and stared upon His marred countenance, and they turned from His wasted form as unworthy of their Messiah. They still hide their faces from their accepted Sacrifice, and, while they do this, their sin remaineth, but when they shall look upon Him whom they have pierced with the eye of faith, the Lord will remove the iniquity of their land in one day.

18. They part my garments among them, and cast lots upon my vesture. *They will divide my garments (יחלקו בגדי) among them, and will cast lots upon my clothing.* This was literally fulfilled by the soldiers. They took His garments and made four parts, according to the number of the wounds which had penetrated His flesh. To every soldier a part ; doubtless to each one who had inflicted a wound, and His coat they did not divide. It was without seam, woven from the top throughout, an outward sign of the perfection of His person, as the Incarnate Son of God, where all within was preserved in unity and harmony. The soldiers when they saw the perfection of this vesture, said among themselves, "Let us not rend it, but cast lots for it, whose it shall be ;" wholly unconscious that, in thus acting, their spirits were overruled by Him who makes the stormy wind of men's passions to fulfil His word.

19. But be not thou far from me, O Lord : O my strength, haste thee to help me. *Be not thou far from me, O Jehovah.* Three times the cry ascends—first in that mysterious, heart-rending cry, "My God, my God, why hast thou

forsaken me?"—in the 11th verse, in an earnest appeal to His heavenly Father for aid, and in this verse, when He feels that life is at its lowest ebb, and all is passing away, there is yet another cry for sustaining strength.

The Father heard the thrice-repeated cry, and upheld Him as His elect. In all we behold the unwavering faith of the Son, who always yielded Himself to that Father's will, as also to every motion of His Spirit, and we also see how the Holy Ghost was ever the bond of union between the first and second persons of the blessed Trinity. Nothing could separate the Incarnate Son from the Father. Although He passed through the various phases of suffering unto death, although principalities and powers, and every form of spiritual and human wickedness, tried their strength against Him, that bond was never broken. The Father was entreated by the Son to help Him against all the powers of darkness, that at last He might triumph over death, and take the keys thereof from the enemy's hand.

And the mighty, spiritual strength the Father poured into the soul of His exhausted Son was manifested in that last loud cry, "Father, into thy hands I commend my spirit."

20. Deliver my soul from the sword; my darling from the power of the dog. *Deliver my soul from the sword.* The word *חרב* signifies any kind of sharp instrument. His body suffered from the pains of crucifixion, but His soul was delivered from the sharp instrument of the soldier, for it had departed to its peace. The weapon wounded His body, but His soul was unconscious of pain, for it was at rest in Paradise. "*Deliver my darling*, or only one (*יחידתי*), thine only begotten Son, from the power of the dog, or Gentile.

How truly He was a man, and a Jew, for surely in these words, and under this figure, we hear His cry for His body, the only one of all bodies, which being united or taken into union with Himself, He desired might not be further maltreated by the Gentile governor; but that the rich of His own nation might give it an honourable burial. And we know that in the providence of the Father, and in answer to His prayer, He was saved from the power of the dog, or Gentile.

21. Save me from the lion's mouth: for thou hast heard me from the horns of the unicorns. Under this figure of the mouth of the lion is presented to us the desire of Satan to swallow Him up in death, and confine Him in the belly of Hades;

but the confidence of the sufferer is in His intercession, which prevailed even on the cross. *Thou hast heard me from the horns of the unicorns*, or rather the roaring wild animals (רמים); the enemies lifted upon each side of me. He was crucified between two thieves, between two specimens of untamed humanity, who reviled Him with scornful words. The Father heard Him even on behalf of one of these, who from the railing in which he had previously taken part suddenly demanded of his fellow, "Dost thou not fear God, seeing thou art in the same condemnation?" When in full assurance that Jesus was a king, his crucified King! he said to Him, "Lord, remember me in the day thou comest into thy kingdom. And Jesus said, Verily, I say unto thee, this day shalt thou be with me in Paradise." The Father heard His Son from the horns, or the heights, of the wild ones (רמים), which figure may well be interpreted to signify the double enmity of Jew and Gentile. He prayed the Father that that enmity might eventually be both silenced and removed by the turning of the Jew to Jesus of Nazareth, as the King of Israel, and of the Gentile to Messiah, as the Son of God.

^{22.} I will declare thy name unto my brethren in the midst of the congregation will I praise thee. *I will declare thy name to my brethren.* It is true that His first disciples and Churches were of the Jews; but when His own brethren and kinsmen after the flesh rejected Him, as a nation, thus counting themselves unworthy of eternal life, He turned to the Gentiles to take out of them a people for His name. The above words are fulfilled in those, who being sanctified by Him, are of one spirit with Him, and in whom He delighteth to dwell, His mystical body, as it is written, "I in them, and thou in me." United to Him who is one with the Father, by His Spirit He fills their hearts with joy, enabling them to sing spiritual songs unto His name. The psalm, the hymn, and the spiritual song, are signs of His indwelling presence, by which the Father is magnified, and His glorious praise shewn forth. In the midst of the Church, or congregation, Jesus dwells, that He may fill the heart with joy, and use the mouth for praise. But will not these words be literally fulfilled at His second Advent, when He will come, and take away the veil from the hearts of His brethren, His kinsmen according to the flesh? Will He not sanctify in them His great name which they have dishonoured among the nations? Will He not turn their sorrow into joy, and in the midst of the congregation of the tribes of Israel, will not He

Himself as Emmanuel praise the Father for their restoration to the dominion of the whole earth? Surely He will, for all the prophets testify to this event. The spiritual fulfilment of any part of Scripture will not hinder its literal accomplishment. The one is but the earnest of the other.

^{23.} Ye that fear the Lord, praise him; all ye the seed of Jacob, glorify him; and fear him, all ye the seed of Israel.

What right have we to rob the Jews of the fulfilment of these promises? *Ye that fear Jehovah, praise him.* In that day they will know that Jesus and Jehovah are one, and they will fear Him as did the doubting Thomas and Saul of Tarsus after they had seen the Lord, and the lame man at the beautiful gate of the Temple after he had been made to walk uprightly; they also will shout for joy.

All the seed of Jacob will glorify Him. He will gather them from the nations, and break the yoke of their captivity, and Jacob, the supplanter, shall become Israel, *God is the Ruler*. God shall then be the glory of His people, by whom He will once again supplant the power of the Gentile. The seed of Israel will then become both as "Jacob and Israel;" and through them will He rule, and bless all the nations of the earth.

^{24.} For he hath not despised nor abhorred the affliction of the afflicted; neither hath he hid his face from him; but when he cried unto him, he heard.

Why will they praise and reverence him? Because *He hath not despised nor abhorred the afflictions of the afflicted one, (עני) the Man of Sorrows.*

They despised the Crucified One. The nation of Israel hath abhorred Him; but the Father hid not His face from Him; when He cried to Him on the cross He heard Him, and out of the belly of Hades He delivered Him. He left not His soul in that place of separate spirits, neither did He suffer His body to see corruption: for the Son of Man had presented flesh unto Him free from all sin. Therefore did the Father set His love upon Him, making Him glad in the return of the light of His countenance, and crowning Him with glory and honour. In His resurrection from death and Hades, the Saviour brought immortality to manhood.

^{25.} My praise shall be of thee in the great congregation: I will pay my vows before them that fear him.

My praise shall be of thee in the great congregation. This great congregation must not be con-

founded with the congregation previously mentioned; the first refers to the gathering of Israel to his land; the second, to the gathering of the Church to the Lord. The two elections, the election in the flesh and the election in the Spirit,

must not be mingled ; for the glory of the terrestrial is one, and the glory of the celestial is another.

The same lips that uttered the cry, " My God, my God, why hast thou forsaken me ? " will in the age to come rejoice to exclaim from the midst of much people in heaven, " Praise our God, all ye his servants, and ye that fear him both small and great ; " then will He, the King of glory, fulfil before all who fear God the vows made to His Father concerning the kingdom, and the manner of its government. The word *נָר* signifies to consecrate, to fix a thing with the confirmation of a holy oblation. All the earth shall be consecrated to the Father by Jesus Christ, and all therein shall praise Him, both small and great. Having laid His hand upon all to redeem it, and devote it to His Father, nothing shall escape His observation, His redemption, His care, and His blessing. Of His dominion there shall be no end.

^{26.} The meek shall eat and be satisfied: they shall praise the Lord that seek him: your heart shall live for ever. *The meek shall eat of the tree of life that is in the midst of the Paradise of God, and be satisfied with this fruit of immortality. All signs of corruption shall pass away, both from within and from without the body. It shall indeed emit the sweet odours of sanctity, and pour forth its rich fragrancy on all around, and shall shine resplendent in the glory of the Eternal. The redeemed shall praise Jehovah with the lips of immortality, for the accomplishment of His purpose. The heart of man will beat with the pulsations of eternal life, into which there will flow no disease, nor will evil in any way be communicated to others ; all will be peace and joy.*

^{27.} All the ends of the world shall remember and turn unto the Lord: and all the kindreds of the nations shall worship before thee. *Herein are the effects of His works foretold. In that day He will fulfil His promise to His Church, and to Israel, and all the ends of the earth will remember, or meditate, on these wonders of the Lord, and will be converted or turned unto Jehovah. In this verse is recorded not only the conversion of the world, but the way in which that conversion will be carried out. All kindreds of the nations, or literally, all the families of the Gentiles, shall bow before thee, O Emmanuel, God with us, on the earth in the person of Thine Incarnate Son. In the book of Revelation reference is made to this prophecy, where it is written, that when God's judgments are made manifest by the blowing of the trumpets, and by the pouring out of the vials of His wrath, all nations shall come*

and worship before the feet of the Lord Jesus, and the kingdoms of this world shall become the kingdoms of our Lord, and of His Christ.

28. For the kingdom, or dominion, under the whole heaven will be the Lord's, and His prayer will be answered, "Thy kingdom come, thy will be done on earth, as it is in heaven;" for the will of the Father will then be done on earth by men, even as it is now done in Heaven by the blessed angels. *And he is the ruler among the nations.* The Lord Jesus will be the visible head of all earthly authority. One Lord, and His name one, the only fountain of honour. Then by Him kings will reign in excellency, and princes will decree righteousness by Him, rulers will rule in faithfulness and truth; and every earthly judge will judge righteous judgment, according to His law, which, like Him who gave it, is spiritual, just, and good.

29. All they that be fat upon earth shall eat and worship: all they that go down to the dust shall bow before him: and none can keep alive his own soul. All fat, mighty, and proud ones of the earth (*רשני-ארץ*), who have eaten of the tree of knowledge, will not be able to stand in His presence; but will go to the dust before Him, who said, "Dust thou art, and unto dust thou shalt return;" for in that age death will be the Lord's executioner, and they shall bow before Him. None shall keep alive his soul apart from Him who is the life of all. Every one among the nations will then die for his own sin. They will no more say "The fathers have eaten sour grapes, and the children's teeth are set on edge" (Ezekiel xviii. 2).

30. A seed shall serve him: it shall be accounted to the Lord for a generation. *A seed shall serve him;* a blessed and holy seed. They that serve Him shall have part in the first resurrection, and as kings and priests will, for a thousand years, live and reign with Christ. (The Hebrew word *דור* signifies a period, or circle of time.) It shall be accounted to the Lord for the generation, which shall exhibit the full power of His resurrection life. In body, soul, and spirit, they will have dominion over all the earth, and be endued with power to cast out all things that offend.

31. They shall come, and shall declare his righteousness unto a people that shall be born, that he hath done *this*. They shall come with the Lord Jesus, this generation of His holy ones, and like the heavens they shall declare His righteousness, of which they have been made partakers.

They will not reveal the righteousness of the law, but will manifest His righteousness unto a nation, the nation of Israel, that shall be born in one day—in that day in which the Lord will shew them His hands and His feet, even He who from the beginning to the end hath wrought out the righteousness of His people. This is the name by which He will be called, and by which the Church, the generation of the Holy One, will be called, “The Lord our righteousness” (Jer. xxiii. 6 and xxxiii. 16).

And the sons of Israel will then go about to establish the righteousness of Him who hath come to put all things right in them, that they may be blessed in Him as the seed of Abraham. Then shall the song be sung by angels and men in a way in which it has never yet been; “Glory to God in the highest, peace on earth, goodwill towards men.”

PSALM XXIII.

THE LAMB OF GOD.

A Psalm of David. A Psalm concerning the Beloved.

1. The LORD is my shepherd; I shall not want. *Jehovah is my Shepherd.* In this Psalm we recognize Jesus as the Lamb in relation to His Father as His Shepherd, to whose care and protection He ever committed Himself. He was also the Lamb of God, because of His personality in the Godhead; His subsistence was in Jehovah, His shepherd, His feeder. He lived by Him, He was revealed as the Lamb, before He rose from the dead as the Shepherd; and as truly as He is Man and God, so truly is He both Lamb and Shepherd. *I shall not want*, or, be diminished. Though reduced to the poverty and weakness of humanity, He was ever supplied without measure by the Spirit of the Father. By His coming into the lowliness of our estate we are enriched with the true riches, which in our nature He now possesses.

2. He maketh me to lie down in green pastures: he leadeth me beside the still waters.

He maketh me to lie down, or rest, in green pastures.

He delighted in every word of God, living upon it, as the sheep on the pasture of the tender herb, while

He ever refused the traditions of men, turning away from them as the sheep from coarse rank grass.

He leadeth me beside the still waters. The waters that flow softly. The still waters, that run deeply, are fresh and invigorating to the thirsty soul; and they are consequently the resort for sheep or cattle when they lie down to rest at noon. Sheep approach not a cataract; but they love the quiet stream. So fresh was the pasturage of the Father to the soul of the man Christ Jesus; so peaceable were the inflowings of God's Spirit into His human spirit, that by these He was gently and carefully led.

3. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.

He restoreth my soul, hungry and faint by reason of

mortality. My life he will surely restore. Though, as the Lamb of God, He hath given me commandment to lay it down, the Father will surely restore and exhibit it victorious over the grave.

He leadeth my footsteps in the paths of righteousness, those paths which were to Jesus the ways of life, and by which the living Father upheld Him in the frailty of our nature.

For the sake of his name. The man Christ Jesus yielded the obedience of faith; He honoured His Father, and glorified Him in all His walk and conversation. The Father beheld in Him the express image of His person, and thus ministered unto His Incarnate Son, who had so faithfully served Him. As the image and likeness of His Father, having finished the work of recovering that which was lost, He alone could say, "I have glorified Thy Name upon the earth."

4. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.

Yea, though I walk through the valley of the shadow

of death, or, Also, when I shall go into the valley of the shadow of death. For this cause He came into

the world, and from these words we learn that He approached that valley with confidence in the sustain-

ing power of His Father. He was not alone, the Father was with Him, and as He truly walked on the earth in mortality, and suffered death therein; so truly did He go into the low place of the shadow of death.

I will fear no evil. And why did he fear no evil? Because the Father was His support; neither in life nor in death could the Son be separated from Him. Evil did not befall Him in His passage to Paradise; wherein He was kept from all harm, as also during the interval between His death and resurrection.

Thy rod and thy staff, they comfort me; or, they will comfort me.

Thy rod. Thy power of rule and protection from mine enemies, by which as with the rod of Moses thou drivest them back. By it thou wilt smite all the powers of darkness, so that they shall neither injure nor oppress me along that cheerless passage.

Thy staff, a thing for guidance and support. The Father's presence both guided and supported Him in this His perilous journey, and comforted the Saviour in His descent into the lower parts of the earth.

5. Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over. *Thou preparest, or thou wilt set in order, a table before me in the presence of my persecutors or oppressors.* In the hour of temptation angels ministered unto Him, as unto Elijah. A table is for supply and communion. Daily He met His disciples, and their supper was the supper of the Lord. The Father gave Him men for sweet communion with Him, as they ate and drank together at one table. In the midst of many enemies was all this fulfilled.

Thou anointest my head with oil. The Holy Ghost ever descended from the Father, and rested upon Him, giving Him wisdom and understanding, and opening His ear morning by morning to hear the gracious words which might flow into His weary soul. His poverty was thus enriched.

My cup runneth over. Full measure, pressed down and running over, did the Father give unto His bosom, and His cup of joy overflowed with the joy of the new life, which filled the same. Life incorruptible flowed from the New Testament in His blood to those who would receive it.

6. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD for ever. *Surely goodness and mercy shall follow me all the days of my life.* He became man in the full assurance that the Father's goodness and abundant kindness (חסד) would follow Him during the days of His flesh, when most He needed them.

And I will dwell in the house of Jehovah for ever. He ever dwelt in the heavens. He spoke of Himself as the Son of Man who is in heaven. The habitation of Jehovah may refer to that election which the Father would gather out of all nations, baptizing them by one Spirit into one body, in which His Son might dwell for ever, and manifest therein His life, and the glory of His power. The temple of the Father and the Son and the Holy Ghost, the glorious dwelling-place of the Godhead.

PSALM XXIV.

A NEW HEAVEN AND A NEW EARTH.

A Psalm of
David.

A Psalm concerning the Beloved.

1. The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein. *The earth is the Lord's and the fulness thereof.* The enemy will not always be the prince of the power of the air; the time will come when, as the god of this age, he will cease to bear rule. When the seventh vial of the wrath of God is poured into the air, the prince of the power of the air will be cast down for ever. The Lord Jesus, the second Man, the Lord from heaven, will come and take possession of the earth. He will claim it for His own, and will obtain His right in virtue of His purchase, for by His blood He bought it; and He alone who hath bought it can redeem it from the curse; not only the earth, but all that it contains, will become the Lord's—all the earth, from pole to pole, as we say. The world (תבל), the inhabited, fruitful world, redeemed from the curse, will be the Lord's.

2. For he hath founded it upon the seas, and established it upon the floods.

For he hath founded it upon the seas, or the multitudes of waters. He will pile it up in strata thereon, and will establish it upon the floods; this then will be a new earth, entirely new. The present earth will pass away for the new one, which will abide for ever. The earth that God once created perished in the deluge, and this present earth, at the end of the dispensation, must be consumed, that out of it may arise an

earth on which the Holy Ghost declares that there will be no more sea (*καὶ ἡ θάλασσα οὐκ ἔστω ἔτι*. Rev. xxi. 1). And if this be not a true saying of God, then neither is it true that "there shall be no more curse" on the earth (*καὶ πᾶν κατανάθεμα οὐκ ἔσται ἔτι*. Rev. xxii. 3). If we receive the one, we must receive the other, as the sure promise of God. "And He said unto me" (said John) "write, for these words are true and faithful" (Rev. xxi. 5).

3. Who shall ascend into the hill of the Lord? or who shall stand in his holy place? *Who shall ascend, or go, into the mountain* (בְּהָר) *of Jehovah? or who shall rise* (קָם) *into the place, or height, of his holiness?* Who shall arise in the resurrection of the just, to the full stature and glory of the body of Christ?

As truly as there is a heavenly centre, called the heavenly Jerusalem, and therefore a heavenly Zion, so truly there is an earthly centre called Jerusalem, and therefore an earthly Zion which shall be the joy of the whole redeemed earth. There is a Jerusalem which is above, and there is a Jerusalem which is beneath, and the one must not be confounded with the other. A mountain is the symbol of a kingdom, and the mountain of Jehovah is His kingdom, ruling over all both in heaven and earth.

There will be a resurrection unto life, which will enable those who attain to it to stand for ever in the presence of God. And the question is, What are the characteristics of those who shall enter into this kingdom?

4. He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. *He that hath clean hands.* He that is clean from the filth of sin. He that is purified from his sin by the blood of Jesus Christ; He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

He that hath a pure heart, which is God's work in those who believe in His name, and submit themselves to Him: He who prayeth, "Create in me a pure heart, O God," receiveth an answer to his prayer; for God is merciful and gracious. He who hath not lifted up his soul to any earthly vanity, nor put God aside from being the chief object of his desires. He who is not lifted up in pride and self satisfaction of his own righteousness, and in the establishment of his own devices, and cleaveth not to any object of idolatry.

Nor sworn deceitfully, or who hath not sworn to uphold deceit;

who neither loves nor forms a lie, and who does not seek to introduce it deceitfully under cover of the truth. He who does not use deceit to cause others to stumble, nor betray them under the semblance of kindness.

5. He shall receive the blessing of eternal life from *Jehovah*, from His very substance or Divine nature and righteousness (מאת דודו). He shall receive the blessing of immortality in the substance of flesh, and righteousness from the God of his salvation, even from his Saviour at His coming. His hope of righteousness will be fulfilled in beholding it in the new creation triumphant over all. He will be confessed by Jesus Christ before His Father, and before the holy angels. He will be justified, and firmly established in the kingdom by God manifest in flesh; for salvation, from its beginning to its end, belongeth unto Him.

6. This is the generation of them that seek him, that seek thy face, O Jacob. *Selah.* *This is the blessed and holy generation of the faithful,* who will be united with Him in eternal bliss. This is the generation begotten from the dead, who will seek Him as their Saviour, that they may know God the Father, and Jesus Christ whom He hath sent. The righteous, who seek Thy face, O Supplanter (עֵקֵב), shall then know Thee under that name, although thrones, dominions, and powers come out in armed force against Thee. Jesus must appear as Jacob the Supplanter, before He can reign as Israel the Ruler.

Selah. Mark this, O reader, and lift up thy soul unto thy God for the fulfilment of His word.

7. Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in. *Lift up your heads,* which are now prostrate in sleep on the pillow of death, "*Lift up your heads, O ye gates,*" ye judges of Israel. In old time it was the custom to go up to the gate, where the judge sat to execute judgment.

And be ye lifted, or raised, *up* out of the dust, *ye everlasting doors,* or doors of eternity. As Jesus called Himself a door of entrance to the holiest, so are these designated doors of entrance by the Holy Ghost. And why should we pray for the resurrection of the saints of God in their various memberships in the one body? That the eternal Being of glory may find an entrance into the redeemed

earth, through His risen saints, to live and to reign upon it. The rays of their King in glory as the Sun of Righteousness will penetrate through them to all parts of the earth. Nothing shall be hidden from their inspection, or their rule. They shall indeed be for signs of the power of God, and for seasons of blessing. From age to age shall one thing or other be restored, till, the times of restitution being ended, God will be all in all.

8. Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle. *Who is this king of that glory?* (הַכֶּבֶד.) The Lord Jesus, Jehovah the Strong One, is the mighty God; His arm is mighty to save and overcome all His enemies. The Lord as a man of war will judge as the God of battles; He will prevail over His enemies, for whom no place will be found either in heaven or in earth.

9. Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in. *Why this repetition?* Because there are also the heads of the earth, Abraham, Isaac, and Jacob, and all the elders, or patriarchs, who obtained a good report, that must be lifted up from the sleep of death; they will hear His voice, and come forth at His bidding, and welcome Him at His return; together with Christ's dead body will they arise, and Jesus, through the judges of the literal Israel, will find an entrance into Jerusalem, the city of the great King, as King of the Jews.

The Old Testament saints ranged in their order, with their gates and doors, or their judges and nobles, will bring in their King. The children of Judah, the royal tribe from whom our Lord sprung, and the children of Israel shall then be gathered together; and they shall make to themselves one Head, who shall reign over them, and become the glory of His people Israel, and Jerusalem shall be the eternal habitation of that glory.

10. Who is this King of glory? The Lord of hosts, he is the King of glory. *Selah.* *Who is this king of glory?* Jesus, whom ye crucified, but whom God hath raised up, and crowned with glory and honour. *He is the Lord of hosts,* for He will come with the hosts of His saints. *He is the king of that glory* which shall fill the whole earth, for when the glory of the Lord shall be revealed, all flesh shall see it together.

Selah. Mark this, and walk worthy of thy high calling, O thou that art a citizen of no mean city.

PSALM XXV.

I WILL PUT MY TRUST IN HIM.

A Psalm of David. A Psalm concerning the Beloved.

1. Unto thee, O LORD, do I lift up my soul. *Unto thee, O Jehovah, do I lift up, or, I will lift up, my soul.* This was the determination of the man Christ Jesus, He would not lift up His soul to vanity, but unto Jehovah, to His Father abiding in the infinitude and incomprehensible Godhead, and as such to be worshipped even by the Son Incarnate.

2. O my God, I trust in thee: let me not be ashamed, let not mine enemies triumph over me. *O my God (אלהי), God of My eternal substance, who in My person hast taken up manhood into union with Thyself. I trust or confide in thee.* He never for a moment doubted His Father's faithfulness. How could He fail who dwelt in heaven, and in the bosom of His Father's love? He could plead for succour, assured that it would be given Him. *Let me not be ashamed.* Though put to shame by men, and scorned by the rulers of the people, He prayed that He might ever rise superior to all, and, in the true spirit of a righteous man, add valour to His faith, that He might not be afraid to speak the word, and do the will, of His Father. *Let not mine enemies triumph, or exult, over me.* Though they appeared to triumph over Him, yet at the end His prayer was answered, and, through the steadfastness of His faith, He conquered even death itself, and extricated our nature from all evil.

3. Yea, let none that wait on thee be ashamed: let them be ashamed which transgress without cause. *Moreover, all those who wait on thee shall not be ashamed of their hope of salvation, through My death and resurrection. All who hold fast their confidence firm unto the end shall flourish in eternal life. They shall be ashamed who trespass without a cause.* Such is the declaration of the prophetic Spirit against those who sin wilfully, after having received the knowledge of the truth. They shall wither away as the green herb. Their faces shall gather paleness, and they shall be confounded before the Lamb.

4. Shew me thy ways, O LORD; teach me thy paths. *Shew me thy ways, O Jehovah, make known to Me Thy ways in which Thou goest out before Me. Let not the clothing of humanity hide Thee, or Thy ways, from Mine eyes; let Thy light shew Me how I am to walk in Thy ways, which Thou didst make known to Moses, and make manifest to Me that they are spiritual, just, and good. Teach me thy paths of mercy and truth, and lead Me therein by Thy Holy Spirit.*

5. Lead me in thy truth, and teach me: for thou art the God of my salvation; on thee do I wait all the day. *God is a God of truth, and Jesus asked to be guided and led by His Father in every step of His journey through life; He came to reveal the Father as the faithful and true God.*

Thou art the God of my salvation. The Father ever revealed to His Son by spiritual communication all that was in the secret of His own being. As Son of Man His human soul or mind was taught that which was right in God's sight. The Father ever guided Him through His afflictions, and was the God of His salvation, delivering Him out of every temptation; because every sense of humanity was under the control of His will.

On thee do I wait all the day, or, I have waited for Thee all day. He waited upon the Father, and ceased not, being watchful for the Father's help, which never failed Him.

6. Remember, O LORD, thy tender mercies and thy lovingkindnesses; for they have been ever of old. *Remember, O Jehovah, thy tender mercies, Thy former attachments and friendly intercourse with man in the day that he was pronounced very good. Remember thy lovingkindness, Thy gracious manifestations on behalf of Thy creature, created in Thy likeness, and after Thine image; for they have been ever of old. In Thee, from the beginning, in the bosom of Thy love they were concealed, that in due time they might be made manifest to the children of men.*

7. Remember not the sins of my youth, nor my transgressions: according to thy mercy remember thou me for thy goodness' sake, O LORD. *Remember not the sins of my youth. The many deviations of the mind and of the affections from lawful and proper objects. Remember not the transgressions of those bounds which Thou hast prescribed, and concerning which Thou hast said, Pass beyond, and you offend My Spirit. The sins of the youth of mankind are recorded; and we see in our first parents, and in their immediate descendants, how soon they were turned aside from God their Creator.*

The Son of God, possessing a nature of like kind with that of the

children of men, freely took upon Him the accumulated sin of the world from its commencement to its close. And not only so, but He freely bore its burden in His own body ; our sins were imputed to Him, were put to His account, and He confessed them as His own ; the Father laid on Him the iniquity of us all. Therefore acknowledging God's lovingkindness to men before the Fall, and discerning their many transgressions ever since in our common nature, He besought the Father to remember them no more. And He pleads that they may not be remembered, because His mercy had sent Him to fulfil this work in behalf of men.

8. Good and upright is the LORD : therefore will he teach sinners in the way. *Good and upright is Jehovah.* He thus vindicates His Father's character, and declares that He is not the author of evil, which is contrary to His nature.

The presence of the curse upon the earth witnesses to man's sin, through which he let the enemy into the creation, who made that very evil which had been pronounced very good ; Jesus here unveiling the character and attributes of the Father shews us that He is good and upright, *therefore he will teach sinners in the way.* He speaks in reference to the power, or means, of their return to Him, to His goodness and uprightness, through Himself, the new and living way which the Father would open up, and thus enable them to approach Him without offence. It is by means of Him who said, "I am the way," that the Father teaches sinners, those who have missed the mark and come short of His glory, how they may arm themselves against sin, succeed in its conquest, and attain to the blessed resurrection.

9. The meek will he guide in judgment ; and the meek will he teach his way. Now this is a description of those who accept His teaching and guidance. *The meek, or humble,* who submit themselves to Him *will he guide in judgment,* enabling them to separate the precious from the vile, to choose the good and refuse the evil. He will teach them His way, which is Jesus Christ, the way in which He meets them with forgiveness and remission of sins, and ministers to them His free Spirit, and in which also He liberates them from the bondage of the flesh, and brings them into the glorious liberty of life in Him.

10. All the paths of the LORD are mercy and truth unto such as keep his covenant and his testimonies. *All the paths of the Lord are mercy (חסד) and truth,* hence the necessity of walking in them. Grace and truth flow in all the channels of our Lord's humanity, His whole being is filled with them. They dwelt

hidden in the Father, and they came out into manifestation in the Son, the Word made flesh. They are connected with His glory, and they lead to its manifestation. Therefore it is added that they are mercy and truth *unto such as keep his covenant*, that is, observe the conditions of the new covenant of life and peace, and also preserve the testimony of His mouth, who is the Prophet like unto Moses. The living testimony and written covenant are ever united in the hearts of the humble, who submit to the will of God in the various forms of His revelation by Jesus Christ.

11. For thy name's sake, O Jehovah! For Thy name, who art love unspeakable, *pardon mine iniquity, for it is great*. It is the sin of the world, which I have taken as My own, for which I ask forgiveness, and which I seek to remove.

How great is its offence in Thy sight, but remember Thy perfect love which moved Thee to send Me. Wherefore if I who have committed no sin or iniquity, I who have never been perverse in My will, and whose desires have ever flowed in conformity to Thy Word; if I confess all is My own, and bear their punishment, exhausting the curse in My own person, may I not legitimately claim pardon for that race in whose nature I now suffer before Thee?

12. What man is he that feareth the Lord? him shall he teach in the way that he shall choose. Who is the man thus held up for our admiration? Who is thus selected from mankind as our example worthy of our imitation? It is the man Jesus Christ, in whom was the fulness of the spirit of filial reverence, and whose ears were ever opened to receive without murmuring His Father's teaching. He conferred not with flesh and blood, but with the Spirit of His Father in heaven, who led Him in that way of obedience in which He had chosen and ordained that man should walk. He yielded to God the perfect obedience of a perfect faith.

13. His soul shall dwell at ease; and his seed shall inherit the earth. *His soul shall dwell, or lodge, in good* (בטוב חליו). From the Father there flowed to Him that goodness, peace, and joy which belong to the very nature of God.

His outward actions corresponded to all within, and were the exponents of the same. The Spirit of the living creature, of the man indwelt of God, was seen throughout His humanity. And in that day His seed, those begotten of Him as the second Adam, and con-

formed to His image, will come with Him, and will live and reign on the earth, that in due time all things may be recovered from the enemy and restored to God.

^{14.} The secret of the Lord is with them that fear him; and he will shew them his covenant. *The secret counsel of the Lord is with them, or for them, who fear him.* In that Jesus, the eternal Word, was made flesh, He brought the secret counsel from the bosom of the Father to mankind, and He revealed the same in His Gospel, which is therefore called the everlasting Gospel, being no new thought nor device of the Eternal, but that which ever existed in His mind before the foundation of the world. And now, as the Word dwelling in the Father's bosom, Jesus reveals to creation through His Church all that is hidden therein, even the secret counsel and meditations of the Father to those who are given to Him, not as servants, but as friends. To Noah, who feared His name, He revealed the secret counsel and determination of God concerning the destruction of the old world by water. To Abraham who feared Him He said, "Shall I hide from Abraham the thing which I do?" To Simeon He revealed His secret determination that He should not see death until He had seen the Lord's Christ. And to all the worthies under the Old Testament He made known the secret counsel of His will and His covenant, to give them the land for an everlasting possession. These all feared God, believed in His promises, and died in faith, being persuaded of their fulfilment in the age to come.

It was not until after the incarnation of the Son of God, and by the coming of the Holy Ghost, that the mystery of His will was fully made known, the hidden mystery concerning the Church as an election out of all nations.

His secret counsels were reserved for revelation by the Spirit unto His holy Apostles and Prophets (Ephes. iii. 5), to whom it was shewn that He would finally gather and take this election out of the world unto Himself. The Apostle wrote, "Behold, I shew you a mystery, we shall not all sleep, but we shall all be changed" (both the departed and the living saints), and this in a moment, in the twinkling of an eye (1 Cor. xv. 51).

^{15.} Mine eyes are ever toward the Lord; for he shall pluck my feet out of the net. *My eyes are continually toward Jehovah.* Who could utter these words in sincerity and truth? The man who ever set the Father before Him, whose eyes were

ever turned towards the heavens, the throne of God, to which His heart's affections were continually directed. He was persuaded that in looking for help from above, the Father would *pluck his feet out of the net*, which had taken hold of Him, and bound Him—the net of mortality, the snare of death, and the enclosure of Hades. This was His assurance concerning Himself, and also concerning His mystical body, the Church.

16. Turn thee unto me, and have mercy upon me; for I am desolate and afflicted. *Turn thy face unto me*, for Mine eyes are ever towards Thee. O that Thou wouldest lift up the light of Thy countenance upon Me, who have reconciled manhood to Thy will!

For I am desolate and afflicted, or, I am alone (כִּי-יחיד) and poor, forsaken of all who should sustain Me, reduced to poverty and affliction, though I am Thine only begotten Son. No eye pities Me, no friendly hand is stretched out on My behalf, no mouth is opened to console Me. Comforters there are none. I am left alone in My work to look to Thee, O My Father, to enrich Me with the fulness of Thy grace, and to fill Me with Thy light and Thy presence. I am bowed down under the oppression of the enemy, who daily assails Me to overthrow Me in My goings. The misery of humanity grieveth Me, and through communion with Thee, O Father, I look for the supply of the Spirit of joy.

17. The troubles of my heart are enlarged: O bring thou me out of my distresses. That body that bore the burden of our iniquities, that heart that was filled with secret troubles, and that mouth which recorded all our sins to God, and bore their punishment, are thus shewn out to us for our meditation, that our bodies, through His mercies, might be presented as a living sacrifice, our hearts be filled with love to Him, and our mouths shew forth His glorious praise.

In these words we hear the utterance of the Man of Sorrows, and well might He cry out in the oppression of his spirit, for He was exceeding sorrowful; O Father, no power but Thine *can bring me out of all my distresses* and afflictions! I ask this for man's sake, in whose nature I stand, whose sin I bear before Thee, and whose punishment I endure, that he may be saved.

18. Look upon mine affliction and my pain; and forgive all my sins. *Look upon mine affliction*, how sore it is! *My pain*, how grievous to endure! It touches me to the quick, so that the blood of humanity starts from its veins.

Forgive all my sins. I have taken manhood and all its sins upon Me, I put them to My account, and confess them as My own, that in My forgiveness I may obtain pardon for every man.

19. Consider mine enemies; for they are many; and they hate me with cruel hatred. *Consider mine enemies.* Look upon all the spiritual wickedness, confederate against me. The rulers of the darkness of this world are combined against Me, and led on by the great enemy, who has gained the ears both of rulers and people, and turned their hearts against Me. See the whole nation aroused to condemn Me as a malefactor, and how is weak humanity in itself to stand against the attacks of men and devils? They are indeed many who are gathered against Me, and they hate Me with a cruel hatred. There is a cry for My blood, which will not cease until they have prevailed to shed it on the earth.

20. O keep my soul, and deliver me; let me not be ashamed; for I put my trust in thee. *O keep my soul,* which I am about to pour out as an offering for sin! O when the natural powers are dissolved in the dust of death, still let thine arm as the Highest One rest upon Me, O Father, and let the Holy Ghost sustain Me, that by Him My offering may be made perfect before Thee! Deliver Me in the entirety of My being from the powers of darkness, set Me free from the infliction of death, and open before me the gates of Hades, that I may return a perfect Man to the land of the living. Let Me not be ashamed, for I put my trust in Thee, and Thou wilt not fail Me. Let the light of Thy countenance shine in upon My darkness, for in the lower parts of the earth Thou hast promised to sustain Me, and shew Me the way of return; give Me power to take up again My life in humanity, and to exhibit it in the beauty of immortality.

21. Let integrity and uprightness preserve me; for I wait on thee. *Let integrity and uprightness preserve me.* None but the Saviour could say this of His whole human life in all the day of His flesh. There was no doubt of the issue of the conflict from the moment He assumed our nature; help was laid upon One that is mighty, even upon the Son of God; by Him humanity was presented to God, and the prey, which had in other men been lawfully held by the enemy, was taken out of his power, for he found nothing in Christ on which he could claim a rightful hold. Integrity and uprightness being thus found perfect

in Him, the devil saw the flesh of Eve escape from his temptations, and turn against him as an instrument of destruction, and the Son could say to the Father, "*I have waited upon thee*" (קיווית), or for Thee, for Thy voice of approbation, and for the stretching forth of Thy hand to deliver Me.

^{22.} Redeem Israel, O God, out of all his troubles. *Redeem Israel, O God* (אלהים pl.). O, that Israel might live before Thee! is My cry as their King. *Redeem* the very substance of *Israel* (אִשְׂרָאֵל) *from all his troubles* and distresses. Redeem them from captivity; set them free from their enemies, and put an end to the troubles and distresses which have come upon them in the lands in which they have been dispersed. Let Me not labour in vain in their behalf, nor spend My strength for nought. Let the power of Thy redemption in Me be manifested in their deliverance, who are My brethren and kinsmen according to the flesh, My subjects, who have risen in rebellion against Me, their King. They have for a time rejected Me as their Ruler, and have received the consequences of their guilt. O, that Israel would wash their hands in innocency, and return to Thee redeemed from their unbelief and hardness of heart! for My name is Jesus, the Saviour of My people. Oh, how I long for the time when they shall say, "Unto us a child is born, unto us a Son is given!" O for the time when on My throne, as David's Son, the government shall rest upon My shoulders, and they shall proclaim My name to the ends of the earth! My fivefold name: "Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace." Of the increase of My government and peace there shall be no end, upon *the throne of David*, and upon His kingdom, to order it, and to establish it with judgment and with justice, from *henceforth*, even for ever. Amen.

PSALM XXVI.

THE SINLESS ONE, AND HIS REWARD.

A Psalm of David. Concerning the Beloved Son of God.

1. Judge me, O LORD; for I have walked in mine integrity: I have trusted also in the LORD; therefore I shall not slide. Who is this, that so boldly invites judgment? Surely no son of Adam, for who among his sons could for a moment lay bare his conscience before God, assured that no cause of offence was there? The man Christ Jesus alone could seek the judgment of God, conscious that He had walked in His own integrity blameless, and that He was therefore a worthy sacrifice. He, the Living One, whilst dwelling in our fallen nature, preserved the same from all pollution of sin. *I have confided in Jehovah.* Therefore was He sustained down the slippery path of temptation, in which all others had fallen. Union with His Father ever kept Him upright, and that union was the unity of life.

2. Examine me, O LORD, and prove me; try my reins and my heart. *Examine me, O God, and prove me.* He challenges the Father to prove Him as His Refiner. He prays Him to acknowledge and to test Him, as comparable to fine gold, as gold without alloy, as truth without any admixture of error. *Try, or refine, my reins* (see Ps. vii. 9) *and my heart.* Let Thy Spirit enlighten My understanding, and its holy fire be ever kindled in My heart, that its affections may burn with devotion to Thee, and zeal for the honour of Thy name. All this severe scrutiny and testing proved Him to be most precious metal. The Father was the refiner, and the Son was subjected to the fiery ordeal in the Holy Ghost.

3. For thy lovingkindness is before mine eyes: and I have walked in thy truth. *For thy lovingkindness* (חסד, or mercy) *is before mine eyes.* I never lose sight of Thy lovingkindness to men, the grace of Thy forgiveness which I have come to manifest to them, Thy mercy, in the deliverance of humanity, in My person, from the power of sin and death. I have walked in Thy truth, never listening to the voice of the tempter, nor turning either to the right hand or to the left.

4. I have not sat with vain persons, neither will I go in with dissemblers. *I have not sat with vain persons* (or vanity of mortals מְרִי־שׁוּא). He ever separated Himself from them. He sat not in council with those who would establish another throne in Israel. He forsook those who in the vanity of their mind exalted tradition as the Word of God. He sat not with those who would have a heaven without the resurrection of the body, and who derided the ministration of angels, or of spirits. He saw that men did nought but exhibit the vanity of mortals. None was good, none infallible, but One. Yet He pitied poor, wretched humanity, led astray by many iniquities, and looked forward to the time when the cold clay should be turned to the seal of God, and receive, by resurrection, the impress of His own immortality (Job xxxviii. 14).

Neither will I go in with dissemblers, with those who feign themselves just men, but whose hearts are filled with hypocrisy. He would not commune with those who hid themselves from themselves, not suffering the light to shew them what manner of men they were.

5. I have hated the congregation of evil doers; and will not sit with the wicked. *I have hated the congregation of evil doers.* He manifested His hatred against those who had made His Father's house a house of merchandize, and a den of thieves. He saw the congregation as described by Isaiah (i.), a congregation who had rebelled against Him, and whose worship and service were an abomination in His sight.

I will not sit with the wicked, with those whose hands are full of deceit and violence. He refused to sit as a judge, or divider over them, but left them a prey to the enemy.

6. I will wash mine hands in innocency: so will I compass thine altar, O LORD: *I will wash my hands in innocency.* He delivered His own soul from those who wrought wickedness in Israel. The living water that flowed from the throne ever washed and renewed Him before God. In the Holy Spirit He ever kept Himself pure. His hands ever ministered health and cure; and removed all the effects of the fiery darts of the wicked one. In this way He saw on the altar of burnt-offering His own work typified in the dedication of Himself to His Father; on the altar of incense His own forms of intercession were set forth, and on the mercy-seat the acceptance of humanity through His own most worthy sacrifice. Thus He compassed the altar, and thus in His people He

would surround it, inviting them to draw near, their hearts sprinkled from an evil conscience, their bodies washed with pure water, and their hands cleansed to become the channels of purity to others.

7. That I may publish with the voice of thanksgiving, and tell of all thy wondrous works. The end of all these things is described. *That I may publish with the voice of thanksgiving.* Joy ever filled His heart. It was like the drink offering of wine with the daily sacrifice. He presented thanksgiving to the Father, in that He was permitted to publish His beloved Gospel; *and to declare all his wondrous works.* He spoke the words of the Father, and manifested His glory in doing His wonders; in rebuking the unruly elements of nature, in healing the sick, and all who were oppressed of the devil, and in raising the dead.

8. LORD, I have loved the habitation of thy house, and the place where thine honour dwelleth. *Jehovah, I have loved the habitation of thy house.* Therefore was He daily teaching in the temple, *and he loved the place wherein his honour dwelt,* and called it His Father's house.

The Word, made flesh, uttered this sentence, in which He was evidently looking forward to the time when the many sons whom He would prepare for His glory would become His habitation, through the Spirit. This was the place upon which Jesus had set His love, and for which His spirit went forth in intercession in the memorable prayer which He presented to His Father immediately before His passion. In this habitation of humanity the Father's glory (בביר) will dwell for evermore.

9. Gather not my soul with sinners, nor my life with bloody men: *Gather not my soul with sinners.* He was gathered to the Father in peace, and to the spirits of the just, whom He both established and confirmed in the joy of His perfected sacrifice.

Gather not my life with men of blood (אנשי דמים). He had power to lay down His life, which He willingly surrendered into the hand of bloodthirsty men; and His prayer was answered, and they could not hold Him in the tomb, for He had power to take it up again. Notwithstanding all their efforts, He was received into heaven.

10. In whose hands is mischief, and their right hand is full of bribes. *In whose hands is mischief.* They were determined upon violence, and continually sought to lay hands upon Him, but He escaped until the appointed hour,

when He delivered up Himself into their power, and by their wicked hands was crucified.

And their right hand, their hand of power and authority, whether civil or ecclesiastical, was *full of bribes*. How could such receive the testimony and work of Jesus?

Historians of the period relate that they who were highest in the land attained to their exaltation by buying and selling, and by deeds of violence and mischief. The family of Herod were compared to the fox and the wolf for their craftiness and cruelty, and the covetousness of the Pharisees was proverbial. Their continual contentions for the chief places of honour, conducted oftentimes with violence and strife, showed the truth and appropriateness of these terms.

11. But as for me, I will walk in mine integrity: redeem me, and be merciful unto me. *But as for me, I will walk in mine integrity*, in My perfect soundness of mind and character. "*In my own integrity*," for He was justified by His own uprightness, and saved by His own righteousness. Redeem Me, O Father, from the power of the grave and the silence of death.

Redeem me, and be gracious, or merciful, unto me, by raising Me up in the glory of Thine immortality, to possess all power in heaven and in earth. In His acceptance all flesh stood accepted before God, and blessed are they who maintain their position on Him as their propitiation, or mercy seat.

12. My foot standeth in an even place: in the congregations will I bless the Lord. This He uttered in deed and in truth, when in a moment, in the twinkling of an eye, He burst forth from the tomb, and stood again on the earth, the conqueror of sin, of death, and of hell. The foot of flesh stood in triumph on the earth, exulting over all its foes. He stood *in an even, or plain, place*. All obstructions between God and man were removed, that from henceforth He might bless His Father's name for evermore.

PSALM XXVII.

THE FAITHFUL AND TRUE WITNESS.

A Psalm of David. Concerning the Beloved.

1. The LORD is my light and my salvation; whom shall I fear? the LORD is the strength of my life; of whom shall I be afraid? The Son of Man contemplating the preparations of the enemy in marshalling his hosts for the final conflict, beholds all the rulers of darkness, assisted by spiritual wickedness, set in array against Him, and confidently prepares Himself to meet them.

Though about to enter upon that dark hour, during which the full force of the foe would be loosened against Him, to be closed in the valley of the shadow of death, He knew that it would be succeeded by the dawn of a day, bright, clear, and refreshing, in which He would stand on the earth in all the vigour of immortality; and well might He exclaim, "*Jehovah is my light.*" "*Jehovah is my salvation.*" He sought His Father's salvation, and obtained it. *Whom shall I fear?* Shall I fear the fury of those who breathe out slaughter against Me, whose breath is in their nostrils, even the rulers of My people who have no power against Me, but as Thou givest it to them from above? Shall I fear the frailty of humanity which in all others hath succumbed in the hour of trial? Shall I fear the power of the enemy, who has more or less all the world under His control, and is the mightiest of all created beings? No, for *the Lord is the strength of my life*, which though exhausted by suffering, and crucified through weakness, is inwardly fed by the Spirit, as the flames of the lamp by the oil. *Of whom shall I be afraid?* When Thou art My light in My darkness; My salvation in the midst of destruction, and My strength in the weakness of humanity!

2. When the wicked, even mine enemies and my foes, came upon me to eat up my flesh, they stumbled and fell. Three classes of opponents are enumerated. *The wicked doers* (רעים). Those who rejoiced in evil, like Judas, into whom Satan entered after that he received the sop, when, with a band of wicked men, he went forth from the chief priests and Pharisees to betray, as a traitor, his Lord and Master into the hands of the rulers of the land.

Mine enemies (צרי) or *oppressors*. Those evil spirits who inspired

the chief priests and Pharisees to hate Him with a cruel hatred, under whose direction the band of soldiers and their officers did their work of wickedness.

My foes (אויבן). They who blasphemed Him and hated His person, declaring Him to be a deceiver. His foemen were roused into action, and pursued Him to death. "*They stumbled and fell.*" It is written that when Jesus went forth to meet the enemy with the words, "Whom seek ye?" they answered Him, "Jesus of Nazareth." He said unto them, "I am He," or *I Am*. And Judas also which betrayed Him, stood with them, watching the results of his treachery. As soon as Jesus said unto them, "I Am," they went backward and fell to the ground, feeling the power of that fearful name, *I am*, and thus shewing that the Eternal I Am could have instantly crushed them had it not been necessary to the fulfilment of Scripture that He should be betrayed into the hands of wicked men.

3. Though an host should encamp against me, my heart shall not fear: though war should rise against me, in this will I be confident. The spirit of confidence increases, and becomes stronger and stronger in the assurance of His Father's succour. *Though a host should encamp against me, my heart will not fear.* The Father strengthened His heart within Him, so that though all alone, and surrounded by a host, yet was He not dismayed. He who tabernacled in flesh was as a single person in the centre of an encampment of foes.

Though war should rise against me. His whole history may be called the battle of life. The life that was with the Father fought in our nature against all the fallen forms of life in men and evil spirits, and this warfare raged the more fiercely as the hour of His passion drew nigh. The powers of darkness, who had quenched in themselves the light of the Good Creator, being aroused by the prince of the air, stirred up all the passions of human nature like a violent stormy wind, thus fulfilling the word of God through the lips of His Prophet. But in the midst of the terrible conflict He was confident that He would be more than conqueror, and would present humanity as a trophy of His victory over sin and death.

4. One thing have I desired of the LORD, that will I seek after; that I may dwell in the house of the LORD all the days of my life, to behold the beauty of the LORD, and to enquire in his temple. *One thing have I desired of Jehovah,* and what was this? He asked for His body, His mystical body, the Church, which recalls to us that memorable intercessory prayer which He offered, previous to His passion, wherein He asked of His Father that all who should believe in Him might be *one* in the Father, and in the Son, through the glory which the

Son had received from Him, and had bestowed on His people, even the glory of the Holy Ghost, who is called the Spirit of God and of glory. The bond of the Trinity is also the bond that unites the members with the Head, and the Head with the members. *That will I seek after*, or enquire for (אֶבְקֹשׁ). It was His earnest desire, and will continue to be so, until He hath obtained it of His Father.

That I may dwell in the house of Jehovah, or, the one thing that I have asked for is, My dwelling in the house of Jehovah. I in them, and Thou in Me, That they may be made perfect in one, through the Spirit. In this habitation He desired to dwell *all the days of his life, and for ever behold the beauty*, or look upon the beauty, of Jehovah. The beauty of holiness exhibited in the temple of His body, the Church, He desires to look upon, and to be satisfied therewith. And in this, His perfected temple, He will ever make enquiry of His Father, and seek for the continual blessing of the works of His hands, considering all that He hath purchased with His most precious blood. Whilst seeking the permanent welfare of the temple of His body, the Lord as King of the Jews did not forget that temple, the vision of which He gave to His servant Ezekiel, for it also shall be filled with His glory, the reflection of the beauty of the heavenly Jerusalem, its luminous image in the earth.

5. For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me; he shall set me up upon a rock. *For in the time of trouble, or, in the day of evil, he will hide me in his pavilion.* Under the figure of the tabernacle He looked forward to the time when He should enter by the holiest, into His pavilion—His covering. He will hide Me in the hiding-place of His tent. As the pot of manna was hidden, and preserved in incorruption, so the Son of Man is hidden and kept in the heavens, during the time of evil, the time between His first and second Advents, whence the Father will send Him forth, and set Him as His King on the rock of His holy hill of Zion. There shall He be exalted King over all the earth.

6. And now shall mine head be lifted up above mine enemies round about me: therefore will I offer in his tabernacle sacrifices of joy; I will sing, yea, I will sing praises unto the LORD. *And now, that is, from henceforth, or, on that account (וְעַתָּה), shall my head be lifted up above mine enemies round about me.* When the Son of Man cometh to the throne of His glory, the Father will make Him higher than the kings of the earth, and all things will be put under His feet; therefore will

there be fulness of joy. He will offer in His tabernacle the sacrifices of joy. His tabernacle, or dwelling-place, will be with men. God will then be called Emmanuel, He will then descend with a shout, and it will be the shout of mastery. *I will sing, yea, I will sing praises, or psalms, unto Jehovah.* He will lead up the praises of His people. If He sang a hymn before His passion, with what fulness of joy will He sing the praises of Jehovah, when, according to His promise, the Father shall give Him the nations for His inheritance, and the uttermost parts of the earth for His possession.

How the prophets speak of the two Advents of Messiah without any regard to times and seasons. Here we are brought back from the crown to consider the cross, from the Saviour in power to the Saviour in weakness. *Hear, O Jehovah, when I cry with my voice.* The Father could not refuse to hear the voice of His beloved Son; His earnest cry availed on our behalf. *Have mercy upon me and hear me, or, be gracious unto me, and answer me* in behalf of all flesh, to which by incarnation I have united Myself. There is no grace but through Him who, on man's behalf, uttered these words!

What a touching description does this give of the communion that existed between the Father and the Son! The promptings of the Spirit in Him were never unheeded, and they ever led Him upwards to His Father, signifying that none can personally commune with the Father but the One who is His equal. Well might the Holy Ghost descend upon Him under the figure of a dove, to show us that as this creature longeth for its mate, so the spirit of the Son ever longed to be under the light of His Father's countenance, in the enjoyment of His presence.

Hide not thy face from me; why did He utter these words? Because He appeared in our fallen humanity. The Prince appeared in the peasant's garb, in an ignoble and unworthy clothing, from which the countenance of the King might well turn away; therefore He cried, Hide not thy face from me. Put not thy servant away in anger. I know thou art angry with sin, the burden of

7. Hear, O LORD,
when I cry with
my voice: have
mercy also upon
me, and answer
me.

8. When thou
saidst, Seek ye
my face; my heart
said unto thee,
Thy face, LORD,
will I seek.

9. Hide not thy
face far from me;
put not thy servant
away in anger:
thou hast been my
help; leave me
not, neither for-
sake me, O God of
my salvation.

which I have taken upon Me. All the iniquities of men grieve me, and I bear all their sorrows; therefore it pleases Thee to bruise Me and bring Me into grief.

Turn not Thyself away from Me as one displeased. Thou hast been My help in all former temptations and trials, leave Me not now, when most I need Thee. *Forsake me not, O God of my salvation.* It is to Thee I am indebted for all that I have, and all that I enjoy; the weaker I become, the greater will My strength be in Thee.

10. When my father and my mother forsake me, then the LORD will take me up. "*When my father and mother forsake me,*" the Lord will take me up. His reputed father early disappears from the Gospel narrative, and His mother, to whom, before His birth, the future glory of His kingdom had been revealed, though full of maternal affection, evidently did not understand the necessity of His suffering, for when, yielding to the promptings of His spirit in the fulfilment of His Father's business, she sought Him sorrowing, and when the appointed time came to fulfil the work for which He was sent, He was left to His own responsibility.

Neither did Joseph and His mother openly avow His miraculous conception of the Holy Ghost, nor the Jewish priesthood and Church; for, instead of receiving Him with parental affection, cast Him out as unworthy of the name of the Son of God. It was left for His heavenly Father to vindicate Him as His Son, when, after raising Him from the dead, He took Him away from the earth.

11. Teach me thy way, O LORD, and lead me in a plain path, because of mine enemies. *Teach me thy way, O Jehovah.* He received, as man, daily teaching from His Father; and as the way was pointed out to Him by His illumination, He recognized the proper time in which to fulfil His word, being led by the Spirit in the path of duty, until by wicked men He was taken to suffering of death.

Lead me in a plain path, because of mine enemies, or of those who observe Me (שרי). The eyes of all were upon Him, to detect, if possible, something wherewith to accuse Him. His spiritual foes watched Him, and stirred up evil men to do the same; but the Father gave His Son both wisdom and strength, to walk in that narrow path which leads to eternal life. How truly is He our example!

12. Deliver me not over unto the will of mine enemies: for false witnesses are risen up against me, and such as breathe out cruelty.

Deliver me not over to the will of my distressors (174). Give me not unto the will of them that distress me. Let them not prove anything against Me. Not only witnesses of falsehood rose up to condemn Him, but such as breathed out cruelty, who would not quench their wrath but in His blood.

13. *I had fainted,* unless I had believed to see the goodness of the Lord in the land of the living.

I had fainted, unless I had believed to see the goodness of the Lord in the land of the living. The hope of bringing in life and immortality to manhood, strengthened Him to endure to the end His painful work, to bear the cross, the pangs of death, and to exhibit and exhaust therein the wrath of God. He believed the goodness of God would raise many from the dead, and make Him the Living One in the land of the living; for by Him shall the just arise to live and reign with Him on the earth in glory everlasting.

14. Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord.

Standing in immortality on the earth, He looked upon those who must follow Him as His disciples; and as our Great Example, He exclaimed for their encouragement — "*Wait on Jehovah, be of good courage,*" faint not, be strong in the spirit of adoption, of love, and of a sound mind, *and he shall strengthen thine heart,* as He hath Mine, in the time when all natural help fadeth. *Wait, I say, on Jehovah,* and He will not fail to help His servant. "Though the world may frown, and friends may fail, yet *wait on the Lord:* the communion of saints will comfort thee: My Spirit will make thee conscious of strength, and My worthiness shall be imputed to Thee." Wait, I say, on the Lord, thy light, thy life, and thine eternal salvation.

PSALM XXVIII.

HE WAS TEMPTED IN ALL POINTS AS WE ARE.

A Psalm of David. Concerning the Beloved.

1. Unto thee will I cry, O LORD my rock; be not silent to me: lest, if thou be silent to me, I become like them that go down into the pit.

Unto thee, O Father, will I cry. I will call upon Thy name, and will cling to Thee, for I exist in Thee, the living Father. My rock (צור), My firmness, and My strength, for all these things come of Thee, and are not in the creature; and they will be seen to be sufficient to sustain manhood in all the weakness of mortality against its own natural will. *Be not silent to me*, Thine only begotten Son, clothed with the *likeness of sinful flesh*; lest, if Thou hold Thy peace, and interfere not in My behalf, *I become like them that go down to the pit*, and rise not up again. The (בור) pit in the Psalms is designated as the pit of destruction, which is reserved for the wicked. It is distinct from that place in Hades, in which the spirits of the just were carried by the angels in the former dispensation.

2. Hear the voice of my supplications, when I cry unto thee, when I lift up my hands toward thy holy oracle.

Hear the voice of my supplications (רחמי), my entreaties), offered in the spirit of self-humiliation unto Thee. Hear Me, when I cry unto Thee for help against Mine adversaries. *Hear me, when I lift my hands towards thy holy oracle.* Like Hezekiah in his distress, He had recourse to the Lord God that dwelt between the cherubim. The holy of holies was a figure of heaven itself, and this uplifting of His hands toward the sacred oracle shews that He pledged Himself to fulfil the word that had come out thence to the earth. He heard the voice behind Him which had spoken aforetime by the mouths of the holy prophets, and He knew both when and how to fulfil its words by the Holy Ghost.

3. Draw me not away with the wicked, and with the workers of iniquity, which speak peace to their neighbours, but mischief is in their hearts.

Draw me not away with the wicked, and with the workers of iniquity. He felt the world tempting His human nature, and He yielded not to its allurements, but gave Himself up to the power of His Father's Spirit. He overcame the world, and the wicked

one, who ruled therein. He withstood those who wrought in perverseness against Him, and who showed a malicious spirit, ever watching that they might accuse Him.

"Which speak peace with their neighbours, but mischief, or evil, is in their hearts." These words describe the condition of the religious world in the days of our Lord, which He denounced as hypocritical, for which they heartily hated Him, and sought His life; for the world loved its own, it could not love Him who testified against it that its deeds were evil. Every Herodian spoke peace to his fellow, every Pharisee sided with his fellow, and every Sadducee was peaceably inclined towards his own. Each spoke peace to his own adherents, but that was a false peace, for it was against the Truth Himself, and not the result of doing the will of God. There was mischief at work, which only required time for its outward development.

Give them according to their deeds. This is a prophecy of the judgment that shall come upon the wicked, who, having sown to the flesh, shall of this evil thing reap corruption. Give them according to their deeds (כפעלם), according to the works of the flesh. Give them according to their evil actions, or wicked endeavours proceeding from spiritual wickedness, opposing all that is good in God's sight.

Give them according to the work of their hands, or according to that device which they have established, and by which they dishonour the name of their God. All such will be judged, how attractive soever their form of godliness may appear, by which they will lead captive the children of men. Why will His judgment proceed?

Because they will not consider the deeds of Jehovah. They sought to ignore His miraculous, works and attributed them to natural causes, calling them natural phenomena, or worse, the operation of Satan—thus they of old designated the works of the Lord. Nor the work of his hands, that great work which God wrought in the incarnation of His Son, whereby the two natures of God and man were made one Christ. This work, which is the basis of all others, and the foundation of all truth, is not considered aright. By it man's nature has been successfully brought through every form of tempta-

4. Give them according to their deeds, and according to the wickedness of their endeavours: give them after the work of their hands; render to them their desert.

5. Because they regard not the works of the Lord, nor the operation of his hands, he shall destroy them and not build them up.

tion, because there was no yielding to their solicitations on the part of the Divine person who possessed that nature. What a work of holiness, and that in a nature out of which no good could come but from Him who assumed it, and who made it subject in all things to the law of the spirit of life !

6. Blessed be the Lord, because he hath heard the voice of my supplications.

The person of the Son gives thanks to the Father, and blesses His name, *because he hath heard the voice of his supplications*. None of them were unanswered. As there was no failure in the faith of the Son, neither was there failure in the succour of the Father.

The voice was heard, therefore the Son rejoiced in the Father ; and He is our example, in that He ever added thanksgiving to His supplications and prayers.

7. The Lord is my strength and my shield ; my heart trusted in him, and I am helped : therefore my heart greatly rejoiceth, and with my song will I praise him.

Jehovah is my strength. He had it not in that nature which He assumed, but in Jehovah with whom He was one. Strength came not to Him from flesh, whose origin is dust, but from God, in whom alone it dwells. He is the strength of Israel. *Jehovah is my shield*. The Captain of our salvation took upon Him the whole armour of God, and especially *the shield* of faith, which He interposed between Himself and His adversaries, and was thus defended against all their accusations. His human heart *trusted in Jehovah*, and was assured of His help, and therefore having accomplished His work, and that most successfully, He could look back as the Incarnate Son, and say, I have been helped in the weakness of humanity against the strong one in his strength, and as the Victor He could add, *My heart greatly rejoiceth* in the living God.

I will rejoice, *and with my song will I praise him*, who hath enabled Me to accomplish the great work committed unto Me. The spirit of praise exerted its sacred influence over His soul, and His mouth was opened to utter the song of deliverance.

8. The Lord is their strength, and he is the saving strength of his anointed.

Jehovah is strength to him (לבו), and therefore to all who believe in His name, even the saving strength of His anointed. He was the strength of His salvation from infancy to manhood, which was all derived from the power of the Highest, and from the overshadowing of the Holy Ghost. The

strength of His anointing sustained Him in every stage of His human existence, until it prevailed to triumph over mortality and corruption in His resurrection.

9. Save thy people, and bless thine inheritance: feed them also, and lift them up for ever. Save Thy people. Save Thy nation (אֶת-עַמְּךָ). Save the very substance of Thy nation. Remember they are beloved for their Father's sake. He alone can give efficacy to this prayer, because His name is Jesus, and He can save His people from their sins.

And bless thine inheritance. The word (נַחֲלָה) has special reference to a possession of land (Num. xvi. 14), and, therefore, the possession of the tribes (Josh. xiii. 23). Thus, as King of the Jews, as well as head of His body, the Church, He pleadeth for the salvation of His nation, in whose midst He shed His blood. He not only pleads that the election of the Father in the flesh may be saved, and their inheritance redeemed, but that He may feed them as a shepherd, gathering them from all lands that He may govern them as their king, for God is their king, as Samuel asserted. Thus by His redemption of the purchased possession, by His sustentation and care, will He make them the head of all other nations, and their land the glory of all lands. Then shall they stand in great repute and honour, that in them the earth may be blessed.

PSALM XXIX.

THE MANIFESTATION OF THE SONS OF GOD.

A Psalm of David.

A Psalm for the Beloved.

1. Give unto the Lord, O ye mighty, give unto the Lord glory and strength. *Give unto Jehovah, O sons of God* (pl. בְּנֵי אֱלֹהִים). This is evidently a prophecy of the kingdom, and of the manifestation of the sons of God (Romans viii. 3). As Jesus was declared the Son of God with power by the resurrection from the dead, so will He manifest the sons of God in immortality, angel-like, ἰσάγγελοι, being the sons of the resurrection (Luke xx. 36).

Then will they give to Jehovah glory and strength, and will manifest the power of the Father, of the Son, and of the Holy Ghost in the heavenly image of their Creator.

2. Give unto the LORD the glory due unto his name; worship the LORD in the beauty of holiness.

Give unto Jehovah the glory due unto his name, or, of His name (כבוד שמו). By men His name will then be hallowed. There will be no more dishonour, no more weakness, when He shall beam forth in light.

The bodies of the blessed will be clothed with His glory, and will have their Father's name upon their foreheads; they will thus express His kingly nobility, and their eyes, which have hitherto been dimmed with sorrow, shall shine in the light of His majesty. His holiness, and His blessedness, will be the head and front of their being; the spirit of adoption which now animates the soul will then be seen in power in the body.

Bow down, or worship, Jehovah in the beauty, or majesty, of holiness. The body will no more be unworthy of its inhabitant: the temple of the Holy Ghost no longer unfitted for its occupant. It will be the manifestation of perfect outward beauty and majesty, the beauty and majesty of holiness, for they shall be like their Lord.

3. The voice of the LORD is upon the waters: the God of glory thundereth: the LORD is upon many waters.

The voice of the Lord will not only be as many waters, "as a great multitude in heaven," but it will be upon the waters; for under this figure the nations are presented to us, specially those upon which Babylon sitteth. The Lord's voice, in judgment, will be upon the nations who have sustained her. Every eye shall see Him, and all shall wail because of Him, whose voice will shake all things. *The God of glory thundereth.* In that day will the voice of the Lord's thunder be terrible to the wicked, careless, and indifferent, and will rend every heart with fear. Who may abide the day of His appearing? *Jehovah is upon, or above, many waters.* He who cometh from above is above all, and when His judgments are made manifest, all nations shall worship before Him, and shall submit themselves to Him as their King.

4. The voice of the LORD is powerful; the voice of the LORD is full of majesty.

The voice of the Lord is in strength. No more in weakness, but in power, will He speak. The voice of the Lord is in the strength (כוח) of the resurrection. With the sons of the mighty God will He take to Himself

His great power, and will reign over all flesh. The voice of Jehovah is in majesty. In visible majesty, and with the voice of the Almighty, will He speak, and men will tremble before Him.

5. The voice of the Lord breaketh the cedars; yea, the Lord breaketh the cedars of Lebanon. *The voice of the Lord breaketh the cedars of Lebanon.* Under the figure of the cedars, the mighty rulers of the earth are prefigured, whom the Lord in that day will bring down and humble. He will strike through kings in His power, yea, the Son will break the cedars of Lebanon; this brings us to the land of Israel, where He shall break the stout hearts, and humble the lofty spirit of His ancient people. Then will these fall before Him and be planted again in their land, to bring forth frankincense, as the cedars of His goodly mountain, even the incense of praise in sincerity and truth.

As the cedar wood was taken from Lebanon to build the temple of the Lord, even so will He choose to build His temple in the land, to be filled once more with His glory for ever.

6. He maketh them also to skip like a calf; Lebanon and Sirion like a young unicorn. *He maketh them also to skip like a calf.* This is wonderfully expressive of the tossing up of trees by their roots, as a calf in skipping throws up its legs. *Lebanon and Sirion like a young unicorn.* Sirion

was a mountain producing fruits, and Hermon was thus named by the Sidonians. They will bound like the son (בן) of unicorns, the offspring of the roaring wild animals (ראמים). Sirion was a mountain-chain of Hermon among the Sidonians (Deut. iii. 9), so called from its resemblance to a breastplate. It is derived from the word שריו, which signifies to weave together. All these figures shew what strange convulsions and changes will be effected by the Lord at His coming. Creation will tremble beneath His feet, and move at His word, and in the land of His inheritance will the power of His redemption be first made manifest.

7. The voice of the Lord divideth the flames of fire. *The voice of Jehovah divideth the flames of fire.* He maketh His angels spirits, and His ministers flames of fire. His voice will cause war in heaven between the hosts of angels, and will for ever divide the blessed and elect from the fallen or evil. He will separate between spirit and spirit, as between man and man.

8. The voice of the LORD shaketh the wilderness, the LORD shaketh the wilderness of Kadesh. *The voice of the Lord shaketh the wilderness.* He maketh it to reel to and fro under His word, so that springs may flow out of the dry ground, to make it become fruitful and blossom as the rose. *The Lord shaketh the wilderness of Kadesh*, a wilderness in Arabia, within which is Hagar's well, so that He will alarm the inhabitants of the desert, that they may submit to Him, and will thus answer the prayer of Abraham, "O that Ishmael may live before thee!" for he will turn unto Jehovah in the time of judgment, and the presence of his brethren, the children of Israel.

9. The voice of the LORD maketh the hinds to calve, and discovereth the forests: and in his temple doth every one speak of his glory. *The voice of the Lord will cause the hinds to tremble.* It is said this creature brings forth its young with great difficulty, unless under the influence of fear. The lower creatures will thus feel the effects of His voice, which shall move all created things.

The voice of the Lord discovereth the forests: He will lay bare the thick enclosures, and make a passage for His anger, changing the face of the earth; and the wild beasts shall be tamed at His presence.

And in his temple doth every one speak of his glory, for His judgment shall make way for His glory, which shall be revealed, and all flesh shall see it together. There will be His temple at Jerusalem filled with His glory, the house of praise for all nations; and there will be also the living temple of His body, filled with the Holy Ghost; and all therein shall join in the song of the cherubim, ascribing glory to Him, for the fulness of His glory will include the whole earth.

10. The LORD sitteth upon the flood; yea, the LORD sitteth King for ever. *The Lord sitteth upon the flood (למבול).* Babylon is represented as "sitting" upon the waters—but the Lord as sitting upon the flood. This must be the Jewish nation over which He will preside as King. They who have passed over the earth, or who have been dispersed abroad upon it, will be gathered like the waters to their place, and the Lord Himself will sit on His throne as King, for ever and ever; even as the angel foretold that thus it should be (Luke i. 32, 33).

11. The LORD will give strength unto his people; the LORD will bless his people with peace. *The Lord will give strength to his nation (לעמו).* Their former kings made Israel to sin, and thus they were continually weakened by the enemy; but He, their true King, will make them to cease from evil, and through His righteousness will give them eternal strength.

Jehovah will bless his nation (אֶת-עַמּוֹ) with the peace which passeth all men's comprehension. He will be the peace of His nation, and will bless and preserve His people in their integrity before Him, and He, their great King, will indeed make Jerusalem to be the city of the Prince of Peace (Micah v. 4, 5 ; Matt. v. 35).

PSALM XXX.

THE SECOND MAN IS THE LORD FROM HEAVEN.

A Psalm and
Song at the dedi-
cation of the house
of David.

A Psalm, or prophecy, uttered in the form of a song. A song of victory at the dedication of the house of the Beloved.

The Son of God took the ruins of fallen humanity, and of them constructed a far more glorious house than that of the first Adam.

How greatly did the second Adam rejoice when, after His resurrection, He could dedicate humanity as a permanent habitation to the Father, having made it the resting-place of God, and the dwelling-place of His glory. It was indeed Bethel, the house of God, the gate of heaven.

1. I will extol thee, O LORD; for thou hast lifted me up, and hast not made my foes to rejoice over me. *I will extol, or exalt, thee, O Jehovah, for thou hast lifted me up.* Thou hast drawn Me out of the grave, and in My person hast united for ever the spiritual and material. Heaven and earth have met in Me.

Thou hast not made my foes to rejoice over me. The cross is left bare, the tomb is empty, and I have passed in triumph from the lower world, for the prince of death could not hold Me in his grasp. Though I refused to come down from the cross at the bidding of Mine enemies, yet at Thy commandment I have arisen from the depths which shut Me in on every side.

2. O LORD my God, I cried unto thee, and thou hast healed me. *O Jehovah my God* (אֱלֹהֵי), Thou art My strength. As God, of God, He appealed to His Father, and He appealed not in vain. He who had given Him power

to lay down His life, also gave Him power to take it up again. The breach which sin had made between the soul and body, by separating the one from the other, was healed at His resurrection, when both were united in immortality. He returned to the earth in the bloom and beauty of eternal health, as the first born from the dead. To Him it could not be said, "Dust thou art, and unto dust thou shalt return." The Refiner had passed it through the furnace, and the house of clay taken up unto God became a house of glory.

3. O LORD, thou hast brought up my soul from the grave: thou hast kept me alive, that I should not go down to the pit. *O Jehovah, thou hast brought up my soul from Sheol (שאול), or Hades. Thou hast kept me alive in the spirit, that I should not descend to the pit (בור) of destruction assigned to the souls of the wicked, the lowest hell, the place of torment. Bor (בור) sometimes means the lower parts of the earth, and again, as in this instance, the place of torment. Thus our Lord represents the rich man as one placed in the lowest deep, looking up to Lazarus in a higher place of comfort and rest. Both Abraham and Dives were in the (בור) Bor, the hollow of the earth, but distinct as regards the position of each, a gulf of separation being between them.*

Jesus, although put to death in the flesh, yet lived in the spirit, and thus visited the departed in the valley of the shadow of death with the light of His presence.

4. Sing unto the LORD, O ye saints of his, and give thanks at the remembrance of his holiness. *Sing unto the Lord, O ye saints of his. And good reason have they to praise and bless their God and Father, who, according to His abundant mercy, hath not only forgiven their sins, but hath begotten them again to a lively hope, by the resurrection of Jesus Christ from the dead. Well may they be filled with joy, seeing in that resurrection the assurance of their own, which will be the means of their entrance into the inheritance incorruptible, undefiled, and unfading, reserved for them who are kept by the power of God against that day.*

At the remembrance of thy holiness. His holiness hath found a way through His mercy to reach us in the incarnation of His Son, by whose death He hath reconciled us to God, that we might be saved by His life, which in Him triumphed over all unholiness, and which same life sets free His members from the power of sin and death.

5. For his anger endureth but a moment; in his favour is life: weeping may endure for a night, but joy cometh in the morning.

For his anger endureth but a moment, or the twinkling of an eye (רגע). Suddenly shall His anger burst forth upon the wicked. As in the flood, in the destruction of the cities of the plain, and in the judgment upon the host of Sennacherib, even thus suddenly will God execute His strange work of judgment. *In his favour is life* (or lives, חיים). God, in the acceptance of His Son, included all flesh. Favour is not a fruitless thing. The Father's favour hath secured to us eternal life in his Incarnate Son, which in the age to come will appear triumphant over mortality. *Weeping may endure for a night*. The night is the figure of the period of darkness and oppression, during which the Sun of Righteousness is hidden, and His disciples are in heaviness through trials of various kinds, but when He shall appear in the morning of the resurrection there will be joy expressing itself in shouts of victory (רינוד).

6. And in my prosperity I said, I shall never be moved.

He who throughout His mortal life endured adversity, hardship, and ruin, entered into eternal prosperity on the day of His resurrection, could then say, *I shall never be moved* from it to a condition of sorrow. Death shall never more have dominion over me.

7. LORD, by thy favour thou hast made my mountain to stand strong: thou didst hide thy face, and I was troubled.

Lord, by thy favour thou hast made my mountain to stand strong. Under the figure of a mountain, a kingdom is signified in holy Scripture, and His mountain refers to His rule over Israel. As King of the Jews He uttered these words, and truly so, for the Father in times past had made the very angels of heaven to stand up on behalf of His kingdom. Woe worth the day when their voices were heard, "Let us depart hence;" and blessed be that day wherein Michael and his angels shall stand up for the children of Israel. Then shall this mountain, or kingdom, arise in its strength.

Thou didst hide thy face from this mountain, or kingdom, and I was troubled, or accursed (נבדל). I said, as King of the Jews, concerning Mine own nation, I have laboured in vain, I have spent My *strength* for nought, for they have cursed Me, and Thou hast hid Thy face from this kingdom. I was troubled and complained to Thee, and Thou didst answer. "It is a light thing that thou shouldst be my servant, to raise up the tribes of Jacob, and to restore the preserved of Israel; I will also give thee for a light to

the Gentiles" (Isa. xlix. 6), to take out of them a people for My name, that Thou mayest be My salvation unto the ends of the earth; and when the spiritual election is gathered out of all nations, I will send Thee the second time to be the glory of my people Israel (Isa. xlix. 3). Here we have the interview between the Father and the Son after the resurrection.

8. I cried to thee, O LORD; and unto the LORD I made supplication. *I cried unto thee, O Lord, or I will call upon Thee, O Jehovah (אלהי ידוה אקרא), and I will supplicate unto Jehovah.* In these words He resigned Himself to His work of intercession. He is resolved to stand for the time appointed, as the one Mediator between God and man, as recorded in Isaiah (viii. 17): I will wait upon Jehovah (in the heavens), that hideth His face from the house of Jacob, and I will look for Him, for His returning favour to My kingdom; His heart's desire and prayer to God being that Israel might be saved.

9. What profit is there in my blood, when I go down to the pit? Shall the dust praise thee? shall it declare thy truth? These are the questions that the Lord Jesus expects us to answer rather than Himself, and therefore are they put in this form. *What profit is there in my blood, when I shall go down unto the pit?* When My life sinks into the earth.

Much every way. Because, without the shedding of blood, there could have been no remission of sins, no acceptance of men, no boldness to enter into the presence of God.

Although, as concerning His own nation, He might well exclaim, What profit is there in my blood? for the Jews believed not in His sacrifice.

Shall the dust praise thee? Yes, it hath praised Thee in Him, and will also praise Thee in the persons of His saints. When raised from the dust of death they shall have the high praises of God in their lips. Shall the dust declare Thy truth? It will declare His truth, when His people shall awake and sing for joy.

10. Hear, O LORD, and have mercy upon me: LORD, be thou my helper. *Hear me, O Jehovah, and be gracious unto me (והנני), and fulfil all My desires. Shew Me what profit there is in My blood. Let Me see of the travail of My soul and be satisfied. Jehovah, be thou my helper* against all Mine enemies, who have usurped dominion over My kingdom. Bring them all under My feet, that I may triumph in Thy praise.

11. Thou hast turned for me my mourning into dancing: thou hast put off my sackcloth, and girded me with gladness; This is the expression of the personal joy of the Saviour. *Thou hast turned for me my mourning into dancing.* Dejection hath been succeeded by exaltation. The horror of thick darkness hath passed away, and the full brightness of Thy countenance now penetrates Me with delight; My spirit is bounding and exulting with joy. Thou hast put off My sackcloth covering of My mortality, and hast girded Me with the gladness of immortality.

12. To the end that my glory may sing praise to thee, and not be silent. O LORD my God, I will give thanks unto thee for ever. *Therefore my glory shall sing psalms unto thee.* The Holy Ghost is signified by the words, "my glory," for He is the Spirit of glory, and He will move the hearts of His people, and open their lips in songs of praise unto the Father, for He hath raised up the Son of Man from the dead, and crowned Him with glory and honour.

O Lord my God, O Jehovah my God. The Incarnate Son, as the visible Head of redeemed creation, in the fulness of gratitude, determines to offer unto the Father thanks for evermore. Thus the Son, in His eternal eucharist, will give forth, as the sweet singer of Israel, His living voice of joy to the Father, and the voices of all creation will join in chorus, and will fill the universe with praise. Praise to the Father, for creating all things very good! Praise to the Son, for redeeming that creation when fallen! Praise to the Holy Ghost, for restoring and sustaining all in life. To God the Father, the Son, and the Holy Ghost, will glory be given for ever and ever. *Amen.*

PSALM XXXI.

FATHER, INTO THY HANDS I COMMIT MY SPIRIT.

To the chief Musician, A Psalm of David. The Victor, A Psalm concerning the Beloved Son of God.

1. In thee, O LORD, do I put my trust; let me never be ashamed: deliver me in thy righteousness. *In thee, O Jehovah, have I trusted.* This Psalm is another very clear and forcible prophecy of the experience of the crucified Saviour, and is written in the same mournful strain as the twenty-second. It brings vividly to the mind the utterances of the Lord in His agony, as also those of His final triumph. In thee, O Father, have I trusted. Thus He presented His whole life of unwavering faith, as an acceptable offering before Him, from whom He came. He knew, in reviewing His life, that in all His walk and conversation there had been the continued exhibition of the triumph of faith over every form of unbelief.

Therefore let me not be ashamed. Though every outward thing worketh against Me, yet let Me, who have spoken Thy word, and done Thy works, never be put to confusion.

Deliver me in thy righteousness. All that I have done has been in perfect righteousness; and surely deliverance must come in Thine own good time. The enemy can have no legal claim upon Me, that he should shut Me up in the prison-house of the grave. Thou wilt shake its doors, confound the jailer, and bring Me forth in triumph.

2. Bow down thine ear to me; deliver me speedily: be thou my strong rock, for an house of defence to save me. *Bow down, or incline, thine ear unto me.* He felt like one who needed to gain the attention of another, only requiring a favourable hearing to obtain a just judgment. Deliver Me speedily. And speedily was He loosened from the chains of death, and set free from the prison-house of the lower parts of the earth. For He arose on the third

day after His crucifixion. How brief was this time of detention compared to that of the souls of other men!

Be thou to me a strong rock, or a rock of strength; hitherto I have felt all giving way beneath My feet; movable as the sand, scattered by the power of the enemy, but be Thou to Me, O My Father, a rock of strength. Raise Me up by Thy power, that I may stand in Thy might.

Be Thou to Me *for a house of defence* with fortresses (מצודות) *to save me*. In mortality He was in an enemy's land, exposed to all his attacks, and, therefore, He besought His Father to be to Him as a mighty fortress, with all its surrounding defences; that heaven might enclose Him with angels, authorities, and powers, as His invulnerable safeguard.

3. For thou art my rock and my fortress; therefore, *For thou art my rock and fortress.* Thou art My foundation and exaltation; *therefore, or because of thy name, thou wilt lead me and guide me* (תנחומי ותנחולני). *For thy name's sake lead me, and guide me.*

The Father was His guide unto death, and He led Him from temptation to temptation in order to prove His virtue; and finally shewed Him the way of return by the path which no one knew, but Himself. "No vulture's eye had seen it," no spirit of darkness had travelled over it. The eye of God alone saw it, and He led His Son safely through it to eternal victory; thus was the Father's name glorified in Him.

4. Pull me out of the net that they have laid privily for me: for thou art my strength. *Pull me out of the net*, or, Thou wilt bring me out of the net, *which they have hid for me*. It is an expression of confidence. The high priests thought that they had secured Him as a blasphemer, when He declared Himself the Son of God. The civil ruler thought He was Cæsar's friend in pronouncing sentence upon Him. They did all that was possible to hinder His resurrection, sealing His tomb, and setting a watch to keep Him in the darkness of death.

But the Father laughed them to scorn, and drew His Son from their grasp. *Thou art my strength*. Though My life has been poured out into the dust of death, and I have suffered dissolution, yet Thou wilt continue to uphold Me, and by Thy power wilt raise Me up, that I may stand again upon the earth.

5. Into thine hand I commit my spirit; thou hast redeemed me, O LORD God of truth. *Into thy hand will I commit my spirit* (אפקיד רוחי). This He did as recorded in His Gospel. These were the very words which the Holy Ghost moved Him to utter before His spirit was separated from His body.

There was that in Him which men could not touch, His human spirit; that ruling and principal part of His being He committed to His Father. His body was laid in the grave, but His spirit was kept in the Father's custody, who permitted not the enemy to touch it. His soul, though exceeding sorrowful unto death, was sustained, and He was enabled to offer it up a blameless offering for sin; and His spirit lost not its hold upon His Father, either in life or in death, for by the Father it was quickened, when He descended to preach unto the imprisoned spirits. *Thou hast redeemed me* from Mine enemies, and from the last and most fearful, the king of terrors.

O Lord God of truth, O Jehovah God, Amen (ידוה אל אמת). O Jehovah, the strength of the Amen, or truth (Rev. iii. 14). It is remarkable that He takes this name Amen, in one of His addresses to the Churches in Asia. The Father was His Father, as the Son of God. He was the God, or strength, of Him who is the truth. As the Amen He said, "It is finished." The true sin offering is perfected, nothing can be added to increase its efficacy, or be removed to diminish its value.

6. I have hated them that regard lying vanities; but I trust in the LORD. *I have hated them that keep vanities of emptiness* (דבלי-שווא); broken vessels, they can hold no water of life. He saw the vanity of their endeavours, of their traditions, and of their systems, of all ordained under the law, that it could neither give life nor save sinful man.

What was their boasting, but vanity? What was their cry, "The temple of the Lord," "The temple of the Lord," but vanity? for at last not one stone was left upon another; and again, "We have no king but Cæsar," for they despised Him in their hearts.

If we suffer Him to live, the Romans will come and take away our name and nation, and remove us from our place. No wonder that in calmness of spirit, and firmness of purpose, He should turn to the Father, and say, In Thee have I confided, *in Jehovah have I put my trust.*

7. I will be glad and rejoice in thy mercy: for thou hast considered my trouble; thou hast known my soul in adversities; *I will be glad and rejoice in thy mercy.* Thus the Son of Man expressed His joy in His Father's mercy. He rejoiced in His upholding hand, sustaining Him amidst the war of the elements of nature, let loose against Him by the malice of the enemy. *Thou hast considered*

or seen, my affliction (or trouble), how severe it hath been, surpassing all human affliction; yet it separated Me not from Thee, nor from enduring to the end. *Thou hast known my soul in adversities.* Thou hast sustained Me in communion with Thyself. In all My distresses and sorrows Thou hast been a comfort and strength unto My soul.

8. And hast not shut me up into the hand of the enemy: thou hast set my feet in a large room. *Thou hast not shut me up, or given me over unto the hand, or power, of the enemy.* Shut up to Thee, the enemy has found no entrance; all has been kept under Thy control, and devoted to Thy service.

Thou hast set my feet in a large place. In all His outward bonds He found liberty in the Spirit of His Father; His mind was kingly in its action, and the range of His spirit as wide as creation, which He came to redeem. What a field of action He had when He came forth from the tomb! Nothing could hinder His progress. In a moment He stood in the midst of His disciples, and in a moment He vanished from amongst them.

9. Have mercy upon me, O LORD, for I am in trouble: mine eye is consumed with grief, yea, my soul and my belly. *Be gracious unto me, O Jehovah, for I am in trouble.* Distress has come upon Me. My soul is exceeding sorrowful, even unto death. A heavy affliction weighs Me to the earth, and now let Thy hand, O My Father, lift Me up, that I may not turn aside from the fulfilment of Thy purposed salvation. *Mine eye is consumed with grief.* Grief has worn away My strength. The windows of My soul are clouded. Sorrow hath been so intense that it hath dulled the brightness of My vision.

Yea, my soul. Grief has seized upon My soul, My inner man is melted like wax before Thy fire, which hath also consumed My soul. *My belly,* that god which many serve. Grief for that nature which I have taken into union with Myself hath been suffered to penetrate My very bowels.

10. For my life is spent with grief, and my years with sighing: my strength faileth because of mine iniquity, and my bones are consumed. *For my life is spent with grief,* or with sorrow has My life been consumed. It has been to Me a familiar thing, both in My down-sitting and up-rising. My years have been spent with sighing. And wherefore did He sigh? Because men would give no entrance to the love of the Father, therefore it ever returned with sorrow.

My strength faileth, because of Mine iniquity. He would call it His own, though it belonged to us. Our sins consumed His strength in His body, and He was crucified through weakness. He exhibited what sin had done for flesh, although perfectly innocent Himself in thought, in word, and in deed; our sins were imputed to Him, until He fainted under their burden.

And my bones are consumed. His bones, the strength of a man, the very framework of His being, gave way under the heavy hand of His Father's displeasure. For it pleased the Father to bruise Him, to pound Him as in a mortar, to extract the sweet incense which should ascend unto Him for ever and ever.

11. I was a reproach among all mine enemies, but especially among my neighbours, and a fear to mine acquaintance; they that did see me without fled from me. *I was a reproach unto all my enemies*, or oppressors. They took up the taunt against Him. They pointed at Him with the finger of scorn, and He felt their reproaches the more, seeing that they were enemies to their own souls. Specially was He a reproach among His neighbours; His townsmen were the foremost in coming forward to cast Him headlong from the brow of their hill. His own brethren thought Him beside Himself, and sought to hinder His progress. They treated Him as a deceiver and an impostor.

They that saw Him without fled from Him, as from a leprous and unclean person, as one possessed of a devil.

12. I am forgotten as a dead man out of mind: I am like a broken vessel. *I have been forgotten as a dead man out of mind*, or out of heart. As a dead man passeth from the memory of the living, so have I found no resting-place in the hearts or minds of men. The Son of Man hath not where to lay His head. I have been as a broken vessel containing nothing fit for use. Who is He that we should be mindful of Him, or bestow on Him the affections of our hearts? We will not have this man to reign over us?

13. For I have heard the slander of many: fear was on every side: while they took counsel together against me, they devised to take away my life. *For I have heard the slander of many*. I have heard the slander of those who called me a deceiver, as having failed to fulfil the predictions of the Messiah. I have heard the slander of those who reject My Divine origin, and laugh at My royal claims, as the representative of David's house. I have heard the slander of those who say: "We know whence this man is, and we

know that he is a sinner." We have judged that He casteth out devils through Beelzebub, the prince of the devils. Does any prophet come out of Galilee? Besides, we know that Elijah must first come, and he has not come, therefore is this man a deceiver, and not of God.

Fear was on every side. The enemy surrounded Him with fear, hindering men from approaching Him with confidence, by a barrier which they could not break through. The chief priests and Pharisees took counsel together to put Him to death, and gave commandment that if any man knew where He was, he should shew it, that they might take Him. In the Holy Ghost He knew their secret counsels, and prepared Himself accordingly to meet the strong passions of men thirsting for His blood.

^{14.} But I trusted in thee, O LORD: I said, Thou art my God. *But I trusted in thee, O Jehovah.* How wonderfully is the confidence of the Son of Man exhibited in the midst of all these crushing evils! None could have borne up against them but He, who is Jehovah's fellow. He said, *Thou art my God* (אֱלֹהֵי), my strength, through the eternal Spirit. Thus the Son made flesh, as a divine person in humanity, fought successfully the good fight of faith, and ever laid hold of His Father, from whose communion nothing could separate Him. His triumph was complete.

^{15.} My times are in thy hand: deliver me from the hand of mine enemies, and from them that persecute me. *My times are in thy hand, or power.* My times and seasons are in Thy hand (John vii. 6). Man's time is always present; he cannot wait for the future. God hath His seasons for fulfilling His purposes, according to His Word. Jesus had waited for the fulness of time, when the Father should, in His love, send Him to suffer and to die for the sins of the world. In the days of His flesh He patiently waited for the fulfilment of every word predicted of Him; the Holy Spirit ever shewing unto Him when it should be brought to pass. He ever acted accordingly. He knew the time of His abode on the earth, of His passion, His resurrection, and how many days should elapse between His ascension into heaven, and the giving of the Holy Ghost. He knoweth the times of the Gentiles, and of their monarchies. How long He must remain as Intercessor in the heavens, before He shall gather His saints unto Himself, both the departed and the living; as also when

He shall come to be the glory of His people Israel. His times are in the Father's hand, or power. These are His times, and each severally prepares the way for the development of some form or other of His work, until the second Advent, when the times of the restitution of all things will commence.

Deliver me from my persecutors. Deliver Me from those who would have Me fulfil, during My first Advent, the work Thou hast reserved for Me in My second; and because I will not shew them a sign from heaven, and restore the kingdom to Israel at once, are become Mine enemies, and speak all manner of evil against Me. They call Me a deceiver, a blasphemer, and Beelzebub. But My times for fulfilling Thy will are in Thy power. Deliver Me from Mine enemies, and from those who pursue Me with cruel hatred, and seek, during the time of My humiliation, to take away My life.

16. Make thy face to shine upon thy servant: save me for thy mercies' sake. *Make thy face to shine upon thy servant.* He had emptied Himself out of the Infinite to become the finite creature, yet His personality was not destroyed, though veiled under the likeness of man. No beauty shone from Him, rendering Him an object of desire. He prayed for the bursting forth of light from His heavenly Father, that He might appear in the brightness of His glory, and as the express image of His person. He was His servant (His δούλος, His slave), and as such was obedient in all things.

Save me in thy mercy (בחסדך). In Thy mercy to sinful men, whose representative I am before Thee, whose sins have passed to Me, that I might wash them away. Let that salvation become an assurance of Thy love to the creatures of Thy hand.

17. Let me not be ashamed, O Lord; for I have called upon thee: let the wicked be ashamed, and let them be silent in the grave. *Let me not be ashamed,* though all things seem to work against Me, and to cover Me with dishonour; yet let Me ever rise superior to the earthly and sensual passions of men, even though disguised under a form of godliness. *Let the wicked,* who now glory in their shame, and worship their idol, wealth, be silent in (לשאול) Sheol, in the place of departed spirits, and their voices no more be heard upon earth.

18. Let the lying lips be put to silence; which speak grievous things proudly and contemptuously against the righteous. *This is a prophecy of the Holy Ghost. Let the lying lips be put to silence which speak against the just one.* They shall pass into silence and everlasting contempt, they who now act against Me, with a malicious spirit, who pour upon Me the fulness of

their contempt. Let them be silent and put to shame, *who speak grievous things proudly and contemptuously against the just one.* They speak hard words, and fling them like stones against Me. This they did, because I said, Thou alone art My Father, which is truth. Their pride hath triumphed against Me in the day of My humiliation, and I look to Thee to deliver Me.

19. *Oh how great is thy goodness, which thou hast laid up for them that fear thee; which thou hast wrought for them that trust in thee before the sons of men!* How wonderfully the Spirit of the Lord now turns to consider the result of His sufferings in those who believe, and also in those who should hereafter believe in His name! *How great is thy goodness, O Father! which thou hast hidden (צפנה) in me for them that fear thee.* Even the penitent thief at once proved

His goodness: "This day shalt thou be with me in Paradise," were the words that smoothed his passage to the grave. We know not yet the treasures of goodness hidden in Him who is the resurrection and the life. How great is Thy goodness, which Thou hast manifested in Thy Son! What goodness was exhibited in His incarnation, and in all His subsequent works, even till Thou didst beget Him from the dead, and exalt Him to heaven, to become the Baptizer with the Holy Ghost, which is now the earnest and first fruits of more abundant goodness yet to be bestowed upon the saints in the age to come!

For them that put their trust in thee before the sons of men (or Adam אדם), for those who confess the name of God in Christ, the Sent One from the Father. He will also confess their names, and will make them evermore to rejoice in His eternal goodness.

20. Thou shalt hide them in the secret of thy presence from the pride of man; thou shalt keep them secretly in a pavilion from the strife of tongues. *Thou wilt hide them in the hiding-place of Thy presence.* Thou, through the blood of atonement shed by Me upon the cross, wilt bring them into the holiest, the secret place of Thy presence. Through Me, as the door of life, Thou wilt give them access to Thyself, at the resurrection of the just, and wilt make them to know that their life is hid with Me in Thee; and in this glorious pavilion they will be exalted above the strife of tongues.

21. Blessed be the LORD: for he hath shewed me his marvellous kindness in a strong city. *Blessed be Jehovah.* His eye saw afar off. As the prophet like unto Moses, He beheld the inheritance of the saints in glory. He saw, in the fruit of His labours, the recompense for His sorrows, and there-

fore exclaims, "*Blessed be Jehovah, for he hath shewed me his marvellous kindness in a strong city,*" or who hath marvellously wrought out His mercy in the new Jerusalem, the city of strength. It shall not only be mighty within, but shall also be surrounded with strength in the framework of its constitution. It will be bodily the fulness of Christ, as He is bodily the fulness of the Father.

22. For I said in my haste, I am cut off from before thine eyes: nevertheless thou hearest the voice of my supplications when I cried unto thee. *I said in my haste.* In manhood's darkest hour, submerged under the waves of this troublesome world, when the Father of heaven frowned upon Me as the representative of sinful men, who, combined with devils, prevailed to cut Me off in the midst of

My days, I exclaimed in bitterness of spirit, *I am cut off from the eyes of thy glory:* Thy brightness is veiled by the blackness of death.

Nevertheless thou hearest the voice of my supplications, when I cried unto thee. I know that Thou hearest me always, and though I said, "My God, my God, why hast thou forsaken me," and cut Me off by the hand of the enemy death, yet Thou didst come at My cry, and didst raise Me from the depths of Hades and the grave.

23. O love the LORD, all ye his saints: for the LORD preserveth the faithful, and plentifully rewardeth the proud doer. *Love ye Jehovah, all ye his saints.* Well might He call upon all saints to set their love upon God, who hath heard the voice of His Son on their behalf, and hath raised Him from the dead for their justification.

If the Jews rejoiced at the close of the day of atonement in that God had accepted the sacrifice and work of their high priest, how much more should we rejoice who believe in Christ, as our accepted sin offering, and our High Priest. We should love the Father for His care of us by Jesus Christ, for He keepeth both the departed saints and those still in the flesh in one holy communion; for all live together with Him. His saints who war the good warfare here on earth, should love and praise Jehovah for the preservation of those who have gone before, and who, having committed their souls to Him as unto a faithful Creator, rejoice in hope of the glory which they will manifest at the time of their resurrection. And He whose ways are equal, *plentifully rewardeth the proud doer.* When the last seal shall be opened, and the last and effectual trumpet sounded, and the dead clothed upon with immortality shall stand again upon the earth, the mystery of godliness and the mystery of iniquity will each receive its due recompense of reward. Pride

sows a seed productive of a plentiful harvest of sorrow, pain, and despair, whilst humility sows that which will yield a harvest of joy, comfort, and fulness of blessing.

24. Be of good courage, and he shall strengthen your heart, all ye that hope in the Lord. *Be of good courage, or be strong* (יִמְצִיחַ). Be strengthened with all might by the love of God shed abroad in the heart by the Holy Ghost, and you shall be equal to every occasion of temptation. Be thus strengthened, all ye who steadfastly hope in Jehovah. As the Son of God He will take His great power in gathering His saints unto Himself, that He may descend with them, to be the glory of His people Israel.

PSALM XXXII.

THOU SHALT CALL HIS NAME JESUS, BECAUSE HE SHALL SAVE HIS PEOPLE FROM THEIR SINS.

A Psalm of David, Maschil.

Concerning the Beloved. An instructive Psalm.

1. Blessed is he whose transgression is forgiven, whose sin is covered. *"Blessed is he whose transgression is forgiven."* In the former prophecies so much has been promised to the "saints," that poor, sinful man might be tempted to say, "Who then can be saved?" Who can be blessed, for all have transgressed, and come short of His glory? But now the light breaks in with the Gospel of the imputed righteousness of Christ, and prepares the sinner for union with his Lord, through the partaking of the fruits of His death and resurrection.

For sinful man to read the words, "Blessed and holy is he that hath part in the first resurrection," is simply to drive him to despair, until he heareth the first note of the Gospel sound, "To him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted unto him for righteousness," even as the prophet David (in this Psalm) describeth the blessedness of the man unto whom God imputed righteousness without works, saying, "Blessed

are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin" (Romans iv. 5, 8). Now the question may arise, whether the words were spoken by a Jewish prophet and king to his own people and subjects? Certainly, they were primarily addressed to the circumcision, but they were not limited to them, who, as a nation, rejected Messiah, and thereby forfeited all benefit from His righteousness, either imputed or imparted. An election alone obtained the blessing (Romans iv. 9, 10). "Cometh then this blessedness" (asketh the Apostle) "upon the circumcision only, or upon the uncircumcision also? for we say that faith was reckoned unto Abraham for righteousness. How was it then reckoned?" It was imputed, not when He was a Jew by circumcision, but a Gentile in uncircumcision, therefore have the latter an equal right to this blessing as the former, seeing that Abraham in fact received it as a Gentile, and not as a Jew. Blessed is the man whose transgression is forgiven, who, having removed those borders which God hath prescribed unto men, repents and is forgiven, through the imputed righteousness of Christ.

"*Whose sin is covered.*" This implies how vain and futile are the endeavours or attempts of man, in his natural estate, to attain to the object that God hath set before him; his powers are lapsed and fallen; his sin must be covered (כסוי). As waters both cover and take away impurity, so doth the blood of Christ the sins of the whole world.

2. Blessed *is* the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile. *Blessed is the man* (אשרי אדם), or, O the blessings of the man, *Adam, to whom the Lord imputeth not iniquity* (עון)! or perversness, the common malady of human nature, want of equity. God's ways alone are equal. Blessed is the man to whom the Lord imputeth not iniquity. And whence cometh this blessing? The Apostle evidently gives the summary of this Psalm in the words (2 Cor. v. 21), For God hath made Jesus Christ His Son to be sin for us, who knew no sin, that we, the sinful children of Adam, might be made the righteousness of God in Him. We can intelligently read on, and in reading understand of whom the Prophet speaks.

3. When I kept silence, my bones waxed old through my roaring all the day long. "*When I,*" said our Saviour Jesus Christ, "*kept silence, my bones waxed old.*" When I, the Word of God, refrained My lips, and kept Thy wisdom within

Me, there was a sore and painful pressure on humanity. The shutting up of My words, which are spirit and life, within the bosom of manhood, wrought upon it so severely that it withered My strength. The fire from heaven consumed Me, and I became as one prematurely old, *through my roaring all the day long*. The silence of the Lamb of God before men because of unbelief was oftentimes apparent. His bleating (אִוָּה), or loud lamentation, was Godward, and between the two He was greatly tried, His strength was utterly prostrated.

We must see in all this the effect of our sin upon Him, and should hate that which brought Him so low, for His righteousness would never have been imputed to us, had not our iniquity been laid to His account. This verse also refers to the power of the Father, which pressed heavily upon Him, and forced from Him those groanings which the ear of God alone could receive and understand.

4. For day and night thy hand was heavy upon me; my moisture is turned into the drought of summer. *Selah.* *For day and night thy hand was heavy upon me.* What an expression of suffering! Such as none but the Son of God could have borne; it would have crushed any other human being. In the mantle of manhood He was upheld by the eternal Spirit under this most heavy weight of sorrow.

My moisture is turned, or changed, into the drought of summer. What a figure, to shew that whatsoever had been green, vigorous, and pleasant failed; and its outward beauty faded under the scorching heat of the sun, whilst the good that was in Him ripened to perfection by the painful process! The baptism of fire consumed His flesh, and He felt what a lifeless thing He had embraced, in order to save it, and make it the source of salvation to men.

Selah. Let us mark this wonderful love of God, and lift up our hearts with gratitude unto Him.

5. I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin. *Selah.* *I acknowledged my sin unto thee.* By this we are shewn that the Sinless One did really take our sin upon Him, and call it His own act and deed. He collected the sin of the whole human race unto Himself, and confessed it with His lips unto the Father.

And mine iniquity (ועוֹנִי) have I not hid. He exposed the iniquity, or perverseness, of all mankind to the Father, and in virtue of holding our humanity could call it His own, for it was imputed to Him.

I said, I will confess my transgressions unto Jehovah. At no period of His existence had He passed the bounds prescribed of God, but human nature had so transgressed in the persons of others, whose sins the Father put to His account, that He confessed them as His own, saying, "*And thou forgavest me the perverseness (עון) of my sin.*" By imputation of sin we do not understand a mere form of words. The Father really caused all our iniquities to rush in upon Him, and standing in our flesh, He bore them as a heavy weight, and freely acknowledged them, as our Confessor before the Father.

Selah. O mortal, sinful, perishing man, mark this! See how thy sin did bring the Son of God even to the cross, and to the grave. The handwriting against thee was nailed to the tree, and in death was thy curse exhausted.

6. For this shall every one that is godly pray unto thee in a time when thou mayest be found: surely in the floods of great waters they shall not come nigh unto him.

For this shall every one that is godly pray to thee.

Sin having been removed, and pardon pronounced, in an acceptable time God may be found as a gracious God, hearing and answering such as will receive His ministry of reconciliation.

Surely, in the floods of great waters they shall not come nigh unto him. When the floods of the ungodly nations pass over their bounds, and foam out their own shame, they shall not approach the godly, nor be permitted to swallow them up. The flood of heresies, superstitions, and lies, which the serpent pours out of his mouth, shall not come nigh them; the earth will drink it in. At the end the godly shall be delivered, and shall be removed to an ark of safety, to stand before the Son of Man, the true Noah.

Let us never forget that the purport of this Psalm is to convey to us the assurance of the remission of sins, through the sacrifice of the death of Christ, and therefore, when the accuser would pour out his accusations on the godly, the only way to resist him is by steadfast faith in that acceptance and atonement.

7. Thou art my hiding place; thou shalt preserve me from trouble; thou shalt compass me about with songs of deliverance. *Selah.*

Thou art my hiding place. Surely Thou wilt receive Me, O Father, and wilt hide Me in the secret of Thy presence from all sorrow and distress. The blessed and elect angels will compass Me about with shoutings of deliverance. As I have been a sign in

the depth, so shall I also be in the height of heaven.

8. I will instruct thee and teach thee in the way which thou shalt go, said the Father to the Son; I will put into Thee My counsel, My wisdom, and the understanding of My purpose. I will open Thine ears to hear daily My voice, saying, This is the way, walk Thou in it. *I will guide thee with mine eye;* not by constraint, not by force, but by Thy consciousness of My presence, and Thy regard thereto. No one so continually lived under the eye of the Father as did the Son of Man.

9. Be ye not as the horse, *or as the mule, which have no understanding:* whose mouth must be held in with bit and bridle, lest they come near unto thee. *Be ye not as the horse,* the impetuous, impatient horse, that rejoices in its strength, and is proud of its powers.

Be ye not as the mule. Be ye not as the obstinate mule, that shows continued resistance to its guide. *Which have no understanding* to subdue whatsoever is opposed to docility, and submission of will, but who love to follow their own ways, save as they are constrained, by a powerful hand upon the bridle, to yield to the pressure of the bit within their mouth. The application, or enforcement of law, does not change the creature, it only hinders it from drawing near to thee. He who serves God by a renewed life, the same is accepted of Him. The life in the Son corresponded to the life in the Father, by whom He was thus beloved.

As the horse of Alexander the Great, which defied the skill of his greatest generals, was brought by him into complete subjection, so that it came at his call, and was perfectly docile under his hand, even so humanity which defied all, hath been brought into perfect subjection to the will of the Father in the person of His Son; and as Alexander exclaimed, "What a pity that such a beautiful creature should be lost," and in his pity subdued it to himself, thus giving evidence of his future greatness; so, the Son of God taking pity upon humanity, in making its will to move in accordance with His own, gave evidence of his future greatness as King of Kings and Lord of Lords.

10. Many sorrows shall be to the wicked: but he that trusteth in the Lord, mercy shall compass him about. *Many sorrows shall be to the wicked one (לִרְשָׁעִי),* to him who does despite to the spirit of grace, who sins wilfully after he has received the knowledge of the truth, to him there remaineth no more sacrifice for sin.

But he that confideth in Jehovah, mercy shall compass him about.
 He that trusts in the Lord, holding fast all the blessings communicated to him through His precious death and resurrection, through His ascension and the giving of the Holy Ghost, mercy shall surround him in the kingdom of the blessed. What exceeding mercy this will be, and how much should we desire it! daily keeping ourselves in the love of God, in looking for this mercy of our Lord Jesus Christ, unto eternal life, even the life which will swallow up death in victory.

Be glad in Jehovah, ye righteous, unto whom the Lord imputeth not iniquity, for there is no cause for sorrow in Him. Rejoice, ye righteous, who are Israelites indeed, in whose spirit there is no guile.

Shout for joy, all ye that are upright in heart; all ye who have not been of a double heart, whose heart has not bowed down to the earth, its pleasures, and its idols, but hath been lifted up unto the Lord in the love of righteousness; hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of Man, the Son of God, and the King of Israel.

PSALM XXXIII.

THE NEW SONG.

^{1.} Rejoice in the Lord, O ye righteous: for praise is comely for the upright. (רננו) *Shout for joy, ye righteous in Jehovah.* Shout greatly for joy, and let the redeemed, exult in the Lord, of whose righteousness ye have been made partakers.

For praise is comely for the upright. How perfect in beauty! how radiant with joy! The countenance of each shall be as an angel of God! How beautiful and goodly the body redeemed from the decrepitude of sin, from the mutilations of violence, and from all marks of decay! Who are exhorted to praise the Lord?

2. Praise the LORD with harp; sing unto him with the psaltery and an instrument of ten strings.

The righteous and the upright, those who have yielded to the Spirit of life in Jesus Christ, and who have gone straight towards the mark for the prize of their high calling in Him. Their voice will be heard as the voice of harpers harping on their harps, and they will sing to Him with the psaltery, a ten stringed instrument.

The harp was a prophetic instrument, and oftentimes was made subservient to the Spirit of God. In the instance of David it was used to drive away the evil spirit from Saul. With its sounds Elisha calmed his perturbed spirit, and was thus enabled to yield more readily to the Spirit of Jehovah (2 Kings iii. 15). The heart in which is written the law of God, the law of the ten commandments, is as a ten stringed instrument, an efficient and acceptable help to the voice, by which the Holy Spirit can sound forth His praise.

3. Sing unto him a new song; play skilfully with a loud noise.

Sing unto him a new song (שיר חדש). The new song is invariably the song of the resurrection. They will not sing, "as it were a new song," in anticipation of that event; but being raised from the dead, yea, being made altogether new, they will sing such a song as has never been sung before.

Play skilfully with a loud noise, or, Be skilful to play with shouting, because death hath quitted his hold of flesh for ever. In that day every sense will be satisfied. The creature shall perfectly praise his Creator, and creation shall be subservient to man for all holy uses.

4. For the word of the LORD is right; and all his works are done in truth.

For the word of Jehovah is right, or upright (ישר); He will be King of the upright ones. The word of Jehovah will not fall to the ground. It will make His people to arise, and stand upright before Him. They, perfected in their whole being, shall stand again upon the earth, even as He did in His glorified body when raised up from the dead. Not one jot or tittle of His words shall pass away.

He, who is the Truth, will fulfil that which hath gone out of His lips. As is the written, even so is the living Word, and in accordance with both shall be the work of His hands.

5. He loveth righteousness and judgment: the earth is full of the goodness of the LORD.

He loveth righteousness; this is His divine character which He exhibited as the Word made flesh, bringing all the powers of manhood to accord therewith; while, during the day of grace, He hath called upon

men to cease from sins, that they may escape the judgment that is written; for *He loveth judgment*, and will come as the Judge and righteous King, and will put down all wickedness in creation. He will smite the earth with the rod of His mouth, and with the breath (וּבְרוּחַ) of His lips He will slay the wicked.

Then shall there be no usurper. The god of this age must succumb to the God of the age to come, the prince of the power of the air to Him who hath conquered him. When the prince of this world is judged there shall be no cold, wintry, or blighting storm, no parching heat to turn into a wilderness any part of the earth. The sun shall not smite by day, nor the moon by night. Nothing shall hurt, nor destroy among angels, or men, or among the other creatures of God's hand. All will dwell in peace, for the tender mercies of God will cover all His works, and shew forth His redeeming love.

6. By the word of the LORD were the heavens made; and all the host of them by the breath of his mouth. *By the word of Jehovah were the heavens made.* In the beginning He came forth as the Creative Word, and made the heavens, from the highest heavens unto the lowest part thereof.

And by the breath, or (וּבְרוּחַ) spirit, of his mouth all their hosts (צְבָאוֹת). Here is the Trinity brought out into unity of action. Jehovah, His Word, the Spirit of His mouth—each in His own personality employed in creation. The Father, who created according to His will, with the co-operation of the Creative Word, and the Creative Spirit. Thus God ever works as Creator, Redeemer, and Preserver. In the book of Genesis we have the three in distinct action.

This verse, read in connection with that which immediately precedes it, gives us the assurance that, though angels are not clean in God's sight, and though sin hath devoured the earth with the curse, yet ultimately all, but the wilful and disobedient, will be restored by the same Being who created them. The hosts of heaven refer us to angels, authorities, principalities, and powers, to the cherubim and seraphim, for all were made spirits by Him who is a Spirit. He is Lord God of Hosts, or of Sabaoth, ruling over all creatures, invisible as well as visible.

7. He gathereth the waters of the sea together as an heap: he layeth up the depth in storehouses. When the present elements shall melt with fervent heat, and the earth and all its works be burned up, the waters of the sea will be gathered as a heap, and He will collect its waters as into a bag (כֶּבֶד).

He will hide them in the hollow of the earth, and will bring the dry land over them, closing them in on every side.

He layeth up the depths in storehouses, or He putteth in storehouses the deeps (נָתַן בַּאֲצִוְרוֹת תְּהוֹמוֹת). He will lay them up in storehouses, literally, in inclosed places, as treasures are hidden in the earth. In other words, the great deep, once broken up by the hand of God, when the waters issued thence, as from the womb of the earth, shall be commanded again to retire. The sea will not be apparent to the sight, for it will be a new earth which has passed through its final purification by fire.

8. Let all the earth fear the Lord, or, Because of Jehovah, on account of His work of judgment, all the earth shall fear, reverence, and bow before Him, who shall be seen as God over all. Because of Him, who will then be personally revealed in glory, all the inhabitants of the world shall be afraid, and shall no more offend or grieve His Holy Spirit. It shall be a new earth, which shall be blessed and delivered from the curse, wherein all the dwellers shall see the goodness of the Lord, and shall no more fall into evil.

9. For he spake, and it was done: he commanded, and it stood fast. *For he spoke and it was* (וַיֹּדֶן), creation came into existence at His word. *He commanded and it stood fast*; consequently, we read: "Let there be light." Let there be an expanse. Let the waters be gathered together into one place, and let the earth bring forth its productions. Let there be lights in the firmament of heaven. Let the waters bring forth the moving creature that hath life. Let the earth bring forth the living creature after his kind. And at each command all these came forth into life and light, and were fixed in their various courses, orders, and degrees.

10. The Lord bringeth the counsel of the heathen to nought, or, He hath made void the counsel of the Gentiles. *He hath broken the devices of the peoples* (עַמִּים). Whatsoever counsel the Gentiles, with their kings, may take to frustrate the work of the Lord, or to anticipate His kingdom in an earthly form, He will make void at His coming. In His presence all will be found void of inherent power to sustain it in manifestation. All the idols and the devices of the people of

the earth shall be broken, and evil shall vanish as the darkness before the Sun of Righteousness.

11. The counsel of the LORD standeth for ever, the thoughts of his heart to all generations. *The counsel of Jehovah shall stand for ever, and the devices of His heart to all generations. What is the counsel of Jehovah? That in all things, as ruler, His Son shall have the pre-eminence, and be brought into manifestation as Head of His body the Church, to accomplish, through the same, the redemption of the purchased possession, which awaits the time of His second Advent, when He shall arise to fulfil all the thoughts of His heart. Evil devices must give way before Him, and all those who cleave to them in idolatry must perish.*

12. Blessed is the nation whose God is the LORD; and the people whom he hath chosen for his own inheritance. *Blessed, or, O, the blessing of the nation who hath Jehovah for its God! Blessed shall His people be in whose midst, when enthroned in His glory, it shall be said, "The Lord is there," Jehovah Sham-mah (יהוה שמה) (Ezek. xlviii. 35). When, beholding the children of Judah and Israel gathered together as one, He shall say, "Thou art my people" (Hosea i. 10; ii. 15; iii. 5). The nation (העם) which He hath chosen for His own inheritance, and for the special dwelling-place of His Spirit, will be doubly blessed, according to His power that worketh all in all. To Him in the Church will glory be given throughout all ages, world without end. Amen.*

13. The LORD looketh from heaven; he beareth all the sons of men. *The Lord looketh from heaven, or, Jehovah beheld from the heavens. He saw all the sons of the man, or Adam (בני האדם). What a description of His all-seeing vision, not one escapes His observation; no covering of flesh, no darkness, nor distance, can hide from Him! He regardeth the whole human race, for, saith St. Paul to the Athenians (quoting the words of one of their poets), we are His offspring.*

14. From the place of his habitation he looketh upon all the inhabitants of the earth. *He looked down from his habitation, or, from the settlement of His dwelling. There is then a special place in the heavens wherein He manifests His glory, and towards which the hosts of heaven veil their faces in solemn adoration; whence He surveys the sons of Adam equally present before Him, even all the inhabitants of the earth, not one of whom can hide himself from God.*

15. He fashion-eth their hearts alike; he consider-eth all their works. *He fashions, or forms together, their hearts.* This is certainly not at present their condition. Their hearts are not bound together in unity and concord.

So many men, so many devices, scarcely two men think alike, certainly not two nations; but the time will come when, by the pouring out of the Spirit of Jehovah upon all flesh, they shall have one heart and one mind.

He will consider all their works; he will understand their actions, and be pleased with their deeds.

16. There is no king saved by the multitude of an host: a mighty man is not delivered by much strength. *There is no king saved by the multitude of a host,* when gathered against the Lord, neither the king of fierce countenance, for whom Tophet is prepared, nor the great king over all the children of pride, to whom the ten kings will give their power and strength (Rev. xvii. 12, 13), nor yet the angel of the abyss, the head of the hosts of evil spirits; none can effect salvation. A mighty man (גִּבּוֹר Gibbor), a name sometimes applied to Christ, and may here be given to him who will claim His name, His throne, and His land.

But although he have the fallen elements of nature under his control, and use all the power of Satan to confirm a lie, he will not be a deliverer but a destroyer. He may assume the name of saviour, but woe be to those who are bewitched by his power. The true Gibbor, or mighty man, will come and contend with him, and the abiding salvation shall then appear.

17. An horse is a vain thing for safety: neither shall he deliver any by his great strength. *A horse is a vain thing for safety,* or literally, Falsehood (שָׁקֶר) is the horse for salvation (הֶסֶם לְחַשׁוּעָה); and in the multitude of his might he will not save.

This is a remarkable passage, and is evidently a figure of some great evil power, which will manifest itself at the end. The horse combines in itself vigour and speed, and may well represent the activity of the restless mind, or rather the powers of nature energized by spiritual action.

In this Psalm there is a description of the king (הַמֶּלֶךְ) of pride, as well as of the horse in the greatness of his strength; (וְיָרֵב חֵילוֹ) and these words describe the king who, in the book of Revelation, ascends from the abyss, with the army of horsemen, who are loosed for the destruction of spiritual life; or, in other words, the power of the flesh inspired of Satan, set in array against the living God and

His Christ, at whose appearing he will be destroyed with an everlasting destruction.

18. Behold, the eye of the LORD is upon them that fear him, upon them that hope in his mercy; *Behold the eye of Jehovah is upon them that fear him.* How blessed will they be who will endure, as seeing Him who is invisible, conscious of the presence of the living God, and feeling that they are responsible to Him, who would rather seal their testimony with their blood, than yield to the enemy the obedience that is due to Him alone!

His eye is upon them who hope in his mercy (חסד), or, in the precious manifestation of His power in admitting them to the kingdom. In that day the full mercy of our Lord Jesus Christ will be obtained by the merciful (2 Tim. i. 18).

19. To deliver their soul from death, and to keep them alive in famine. *To deliver their soul from death.* The soul is now bound in a body of sin, at which the dart of death is continually pointed; but in the day when the soul shall dwell in a body in which mortality will be swallowed up of life, there will be neither seed of dissolution, nor germ of evil.

And to keep them alive in the famine (ברעב). In the famine, not only of bread that perisheth, but of the bread of life. The time will come when all the means of grace being taken by the enemy, God will not only preserve His people in a place of security, but will remove His Church from the face of the serpent, and nourish her with the words of eternal life (Rev. xii. 14).

20. Our soul waiteth for the LORD: he is our help and our shield. *Our soul waiteth for the coming of the Lord,* the coming of the great God, even our Saviour Jesus Christ, or, our soul has waited (הכתה) for Jehovah; and long have the elect waited, crying day and night to be avenged of their adversary, death. They have waited on Him who is their help and shield. The Father has laid help upon the Son, who, as touching His divine energy, is mighty to save, and who will at the end manifest His power in those who are awaiting the salvation then to be revealed.

He is our shield. Our protection from all that is against us. Abraham in all his wanderings rejoiced in God as his shield, and committed his soul to Him as to a faithful Creator. Those who have suffered in like manner have thus committed their souls to

Him in well doing, and have found Him a present help and defence ; and looked forward to receive power, glory, and majesty at the coming of our Lord Jesus Christ.

21. For our heart shall rejoice in him, because we have trusted in his holy name. *For then our heart shall rejoice in him ;* though now for the present it may be in heaviness through manifold temptations, yet shall it rejoice at the appearing of Jesus Christ.

The reason is assigned, *Because we have trusted in his holy name,* or, For in the name of His holiness we have confided. In yielding to His sanctification through the Spirit, the members of the body of Christ have been separated to God in the obedience of faith ; being thus comforted by the divine life imparted to them, they confide in His holy name.

22. Let thy mercy, O LORD, be upon us, according as we hope in thee. *Let thy mercy, O Jehovah, be upon us.* It is the cry of the elect for that sure mercy of the beloved Son of God, that mercy which He received as the first born from the dead. They also look forward unto His coming, that they may participate in the fellowship of His resurrection, when all the promises made to the Church shall be fulfilled. We hope for that we see not, and trusting God for the fulfilment of His Word we wait with patience for the adoption, when we shall be made manifest as the sons of God.

PSALM XXXIV.

HE MADE HIMSELF OF NO REPUTATION.

A Psalm of David, when he changed his behaviour before Abimelech ; who drove him away, and he departed. Concerning the Beloved One, who changed or disguised His judicial decree, in causing mercy to rejoice over judgment (שעמו), and this in the presence of the Father, who is King over all, and who expelled Him, and He departed.

In other words, it is the prophecy of Him whose judgment was taken away for having disguised Himself in our nature ; changed,

indeed, He was in outward appearance, but the King His Father, who permitted Him to be driven into temptation in the wilderness, finally made Him to suffer without the gate, that ultimately He might recover our flesh to sit on the throne of power and glory. Reference is made to this Psalm by the Apostle John, in his account of the crucifixion of Jesus Christ.

1. I will bless the LORD at all times: his praise shall continually be in my mouth. *I will bless Jehovah at all times.* There was in Jesus of Nazareth an undercurrent of joy flowing beneath the stream of sorrow. At all times He blessed the Father, in all seasons He gave thanks.

His praise shall continually be in my mouth. He was ever ready to sound forth His Father's praise, and testify to His goodness. All that He did was from a sense of unspeakable joy, arising from that intense love which many waters, not even the floods of the ungodly, could prevail to quench. He never doubted His Father's love under any passing cloud of His displeasure; on the contrary, He rejoiced that the Father led Him in the right way, and His daily joy was His daily strength.

2. My soul shall make her boast in the LORD: the humble shall hear thereof, and be glad. *My soul shall make her boast in Jehovah.* The Son of God in His human reasonable soul boasted not in His own strength, neither did He trust in aught derived from the flesh, or from the outward world; He gloried in nothing beneath, but in His Father alone.

The humble shall hear and be glad. All who esteem it an honour to follow the example of Him who humbled Himself from His greatness to our creature substance, in order to shew to men how they should do justly, love mercy, and walk humbly with God—all who have believed in His faithfulness, who laid His glory in the dust, that He might bring life and immortality to light—will rejoice in receiving Him, being fully assured that in the time of the second Advent they shall be highly exalted.

3. O magnify the LORD with me, and let us exalt his name together. *O magnify, or ascribe with me greatness to Jehovah* (גדלו ליחדו). In these words, how intimately in the spirit of brotherhood, rather than of lordship, does our Saviour join Himself to His people, and call upon them to magnify His Father and their Father, His God and their God. He calls, indeed, upon the whole household of faith to exalt His

Father's name, in sending Him to seek and save His lost creature, man, that that name, from the rising of the sun unto the going down thereof, may be hallowed on the whole earth.

4. I sought the LORD, and he heard me, and delivered me from all my fears. *I sought Jehovah (אֱלֹהֵינוּ) and he heard me.* I sought the very substance of My Father, and His presence ever flowed into Me in a continual stream of life and blessing. He ever rejoiced in that His Father received His prayer. Thus He exclaimed at the grave of Lazarus: "Father, I thank thee that thou hast heard me." And, "I knew that thou hearest me always; but, because of the people which stood by I said it, that they may believe that thou hast sent me." As man, He sought the Father, and as man He rejoiced in receiving an answer to His prayers, and, because He still prays for us, and continually makes intercession, therefore is our faith preserved in the midst of unbelief. Through Him is the flame of love kept alive in our hearts, in the midst of apathy and indifference. His flesh and blood trembled to enter into temptation; it quivered before the blast of the terrible one, but the Father ever delivered Him out of all His fears and anxieties, and kept Him in perfect peace.

5. They looked unto him, and were lightened: and their faces were not ashamed. *They looked unto him* (that is, the humble ones mentioned in the former verse) *and were lightened.* He shewed the light of His countenance unto those who looked to Him, and gladdened their hearts with joy. The light of life moved in them, even in all who went before, and in the vision of hope they rejoiced to see His day, and were glad, for confidence lights up the countenance of man. Why is the creature man wrathful, and why is his countenance fallen? Because he will not crucify the pride of life, and suppress the spirit of disobedience, and say, "Not my will, O God, but thine be done." The open countenance and the peaceful spirit shew all within a man's being to be the work of God.

6. This poor man cried, and the LORD heard him, and saved him out of all his troubles. *This poor man cried, and Jehovah heard him.* Of whom does the Prophet speak? Of himself or of some other man? Surely of the man Christ Jesus, for all testify of Him. Let us consider what St. Paul teaches concerning this matter (2 Cor. viii. 9), "Ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became

poor, that ye, through his poverty, might be rich." He cried as a poor man, and the Father heard Him, and provided for all His wants, by whose bounty He was upheld and sustained. He also delivered Him out of all His distresses (צרותיו), and they were many, for the enemy sorely oppressed Him, the world wrought heavily upon Him, like the waves of the sea.

He being rich (πλούσιος ὤν), and possessing all things, became a poor man, that in the very emptiness of humanity He might manifest the riches of His Father's grace and truth, and exhibit the brightness of His uncreated glory, to which in due time He will bring all the sons of God.

7. The angel of the LORD encampeth round about them that fear him, and delivereth them. *The Angel of Jehovah encampeth round about them that fear him.*

The blessed and elect angels are sent forth to minister for them who shall be heirs of salvation. As the Head, in the poverty of humanity, needed their help and protection, even so do His elect. Angels are simply spiritual beings and intelligences. They are the ministers of God's providence, and His means of protection and deliverance. They encamp about the worshippers and servants of God. What an incentive to holiness, and what cause for gratitude have we to God for supplying us with such protectors against evil spirits, who seek to overthrow us in our goings! What a thought that these heavenly beings incline towards the creatures of earth, even whilst heaven is lighted up with their presence!

8. O taste and see that the LORD is good: blessed is the man that trusteth in him. *O taste and see that Jehovah is good.* Goodness is the true nature and property of God. In these words, two senses of humanity are addressed, namely, taste and sight.

If when Jonathan, the son of Saul, in faintness of body through hard fighting with the uncircumcised, took some honey and tasted it, and his eyes were enlightened; how much more will the eyes of those be enlightened who taste the consolations of His spiritual presence. How sweet to the taste of the faithful should be the body and blood of Jesus Christ, which after a spiritual manner are imparted to them.

Blessed is the man that trusteth in him, or, O the blessings of the man (אשרי הגבר), the mighty man, the God-man, that trusteth in

Thee! Well might the Holy Ghost lead the prophet to exalt Him who should come, and who would exhibit unbounded trust in His Father, and thus show forth the unity of His being with Him.

9. O fear the LORD, ye his saints: for *there is no want to them that fear him.* *O fear the very substance of Jehovah* (אֱתֵי-יְהוָה), for He is a consuming fire. The prophet Isaiah asks, who shall dwell with the everlasting burnings of His glory? Not flesh and blood; which must be changed in order to bear the effulgence of His brightness, and rejoice in the presence of His majesty. Fear is a fountain of life because it proceeds from the Spirit of life, and he that hath it flees from the snares of death. *There is no want to them that fear him.* These words ought to be written upon the heart, and deeply fixed on the mind, seeing there is such a special promise attached to this virtue. It is not a dead work, but a living principle of action, by which temptation is resisted and overcome.

10. The young lions do lack, and suffer hunger: but they that seek the LORD shall not want any good thing. *The young lions have lacked* (רָשָׁן) and hungered (וָרָעָבוּ). The wild young lions, who, ravenous and bloodthirsty, go forth to seek for prey. Sometimes rulers, or kings, are designated by this name. And it teaches us this truth, that the most powerful creatures trusting in their own strength, and keenly alive to their own interests, may fail; but they that seek Jehovah shall not want any good thing; literally, all good (כָּל-טוֹב). Thus godliness hath the promise of this life, as well as of that which is to come. They who seek Jehovah seek Him not only in time, but in eternity.

11. Come, ye children, hearken unto me: I will teach you the fear of the LORD. Now follows what may be called the Apostolic exhortation, for these words are addressed by St. Peter to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia.

Come ye children. Come ye sons (לְבָרִיִּים). Not merely the offspring of God by creation, nor the sons of Israel after the flesh; but sons born from above, regenerated by water and the Spirit. Hearken unto Me, for I, the Heavenly Teacher, who open the uncircumcised ear, who seal the instruction on the soul, and who stamp the impress of wisdom on the mind, *I will teach you the fear of Jehovah*, the very fear of Jehovah manifest in flesh; the living principle of life, derived from Jesus our Lord, that sustains a man in the path of duty in which God has appointed him to walk.

12. What man *Who is the man, the dignified, noble man* (כִּירוּאֵשׁ),
is he that desireth *who desireth life?* Not merely natural life, which is
 life, and loveth *many days,* that as a vapour that appeareth for a season, but eternal
 he may see good? life; and loveth *many days,* the days of eternity, to see nothing but
 good therein. All men more or less love life, but, alas! not the life
 that God loves, which sets free the captive from the law of sin and
 death, and which is spiritual, just, and good.

13. Keep thy *Keep, or preserve, thy tongue from evil,* from that
 tongue from evil, which hurts or in any way injures another. Let there
 and thy lips from speaking guile. be no poison of envy, hatred, or malice under thy
 tongue, and keep thy lips from speaking guile, or deceit. Let not
 your words contradict or belie the thoughts of your heart. but rather
 let both tongue and lips be under the constraint of the Spirit of life
 in Christ Jesus.

14. Depart from *Depart from evil and do good.* The first is neces-
 evil, and do good; sary to the second. There must be no mingling of
 seek peace, and the two. The evil must be left behind, and the good
 pursue it. followed, and then there is hope. This exhortation is addressed to
 sons, made partakers of the Divine nature in the Son of God. *Seek*
peace, inquire for it, and diligently pursue it in all thy thoughts,
 words, and deeds; let it ever be the object of thy desire.

15. The eyes of *The eyes of Jehovah are upon the righteous.* They
 the LORD are upon cannot escape His observation, being ever present
 the righteous, and before Him. He knows their works. Their goings
 his ears are open unto their cry. are not hid from Him. He follows them with His eyes, in the
 earnestness of tender parental solicitude and care.

His ears are open to their cry. He turneth not away His ear from
 their supplications, which enter His ear, and affect His heart. He
 in wisdom heareth and answereth their prayers, and disposeth of
 them as He will, and of all things according to His good pleasure,
 and for their eternal welfare.

16. The face of *The face of the Lord is against them that do evil* in
 the LORD is against any form; however bold and impious they may be,
 them that do evil, however scornful or proud, there is One against them
 to cut off the re- whom they ignore, but who will ultimately cut off
 membrance of their names, and their remembrance from the earth.
 them from the earth.

17. *The righteous cry, and the Lord heareth, and delivereth them out of all their troubles*

The righteous cry, and Jehovah heareth the cry of His elect, who cry day and night before Him. There is the cry of the spirits beneath the altar, and the cry of those who are troubled on the earth, and both unite in desiring that the curse may cease, that the earth may be set free from bondage, and that wasting and destruction may no longer continue in the creation of God.

18. *The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit.*

Jehovah is near to them that are of a broken heart, even near the heart loosened from the earthly desires of this present age, and detached from the allurements of the world, to comfort and sustain it with His rich consolations; but those who are impervious to Divine impressions, whose hearts are obdurate and defiant, must be broken in order to be made fruitful, even as the hard soil is pulverised before it can be used by the cultivator.

He saveth such as be of a contrite, or crushed, spirit. A spirit out of which pride has been crushed and vanity expelled. The spirit, the highest part of our being, is naturally self-reliant, and in the pride of life assumes all to be under it, saying, "Am I not a man?" And such a spirit cannot be saved of the Lord; whereas the spirit, to whom his salvation is nigh, and on whose behalf He is ever ready to act, is that which feels itself crushed beneath the holiness of His presence.

19. *Many are the afflictions of the righteous: but the Lord delivereth him out of them all.*

Many are the afflictions, or distresses, of the just one (צדיק), who alone proved Himself worthy of this name, even the Son of Man, of whom the prophet speaks in these words. How many were His afflictions, who can tell them? and His distresses, who can sum them up? yet from them all, even from the pains and sufferings that He endured in the flesh, and in the spirit, the Father set Him free at once, and for ever, and made Him to rejoice greatly in His salvation. He passed from the tomb to Hades, and from Hades to the earth, and from earth to heaven. In His own person, as the trophy of His victory, He carried flesh to the glory of the Father. So great was His deliverance!

20. *He keepeth all his bones: not one of them is broken.*

He keepeth all his bones. All the bones of the Just One; not one of them is broken. Little did the soldiers imagine that they fulfilled the Word of God,

written above a thousand years before, when they hastened to put an end to the miseries of the crucified ones, and were only stayed from breaking the legs of Jesus, because they saw He was dead already. The Father would neither suffer a bone of His Son to be broken, nor that His body should see corruption, for He faithfully fulfilled every commandment, and laboured effectually to purchase the world, that ultimately He might redeem it from all evil.

21. Evil shall slay the wicked: and they that hate the righteous shall be desolate. Evil shall slay the wicked (one) (רשע). It shall ripen in the man of sin, who will sum it up in his own person, and evil spirits will preside over his confederacy, and will sustain him in his usurped headship. The cry of the Jews, "His blood be upon us and upon our children," became the very punishment of the nation who brought that innocent blood upon themselves. They who hate the Righteous One (צדיק) shall be guilty (אשמו), for there is no other sacrifice; sin is bound upon them, they must depart, bearing their own iniquity, cursed children. St. Paul writes, "If any man love not the Lord Jesus Christ, let him be anathema maranatha." Let him be accursed; our Lord cometh to execute the judgment that is written.

22. The Lord redeemeth the soul of his servants: and none of them that trust in him shall be desolate. *The Lord redeemeth the soul of his servants, who look to Him and love Him as their Redeemer, whom they have not seen with their bodily eyes; yet, believing, and abiding in Him, their living Head in the heavens, they rejoice with joy unspeakable in the anticipation of the time which they shall see Him as He is. Meanwhile, receiving the salvation of their souls as an earnest of the salvation of their bodies, they submit themselves daily to Him, knowing, that if the salvation of the soul is precious, that of the body will be doubly so; the beginning and the means of the restoration of all things. Not one shall be condemned (אשמו) of those who trust in Him their Saviour, their Intercessor, and their Life, for they have found Him faithful and just in forgiving their sins, and in cleansing them from all unrighteousness. Of such it is written, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit." For the law of the spirit of life in Christ Jesus, hath made them free from the law of sin and death. How can He bring into bondage those whom He hath set free? They will be as the jewels in His crown; as those whom He will*

delight to advance to the glorious majesty of His kingdom, in which all shall be fair as Eden, and lovely as a morning without clouds ; a day in which there will be no night, for the glory of God will illuminate the living temple of humanity, and the Lamb will be the light thereof. All will appear in the glory of the Father, in the glory of the Son Incarnate, and in the glory of the Holy Ghost. All will be incorruptible, undefiled, and unfading.

PSALM XXXV.

THE LORD IS A MAN OF WAR.

A Psalm of David. Concerning the Beloved.

1. Plead my *Plead, or strive, O Jehovah, with them that strive*
cause, O LORD, with them that *with me.*
 strive with me: The words are the same in both instances
 fight against them (יִבַּח יְהוָה אֶת־יָדַי). Strive with them, O Jehovah,
 that fight against me.

who strive with Me; fight against them who fight against Me. Herein is our Lord introduced by the prophet as the true Joshua, the appointed Judge of Israel, and the Ruler of the whole earth.

It is a prophecy of Him, when He shall arise, and avenge His own elect upon them who dwell upon the earth. Although the course of this world has been in favour of those who now contend against the truth, and persecute the holders thereof, yet will they find in their turn that the curse of Heaven is upon them, and the course of judgment against them. They who have taken the sword shall perish with the sword.

2. Take hold of shield and buckler, and stand up for mine help. *Take hold of shield and buckler, and stand up, or arise*
 (וְקִימוֹתִי), for my help. Hold fast (חַזְקוּ) the shield of
 salvation, keep it in Thine own power. He will, as

God manifest in flesh, become the shield of salvation to those who trust in Him, and all who fight against Him shall be thrown back. "And buckler." This word צָנָה used with מִגָּן formed the com-

plete accoutrements of the whole man. It shielded the warrior, because its braided work covered the whole person. In that day no one will be able to wound Him in any of the members of His body. Arise! (קום). He will come forth to succour all who cry to Him for help, and they will rejoice in the arm of His salvation. It will be a terrible day for His enemies when He shall arise, not as their Mediator, but as their Judge.

3. Draw out also the spear, and stop the way against them that persecute me: say unto my soul, I am thy salvation. *Draw out* (וּדְרַק), or stretch out, the spear. This was the continual action of Joshua. When God would manifest His powers by him, He first stretched out His spear, and then the work of judgment followed. Though Antichrist will laugh when he hears the sentence pronounced against him, yet we read that he will assuredly come to his end. It is written, "Creation will be arrested by the shining of Christ's glittering spear" (Hab. iii. 11). When Jesus shall come as the true Joshua, in righteousness to judge and to make war, marvellous signs in heaven and in earth will bear witness to the same (Rev. xix. 11). *Stop the way*, or close in to meet my pursuers. This gives us an idea of a host surrounding the persecutors. Thus, the Lord with His raised saints will compass His enemies as with fiery spears. Antichrist, the false prophet, and their enemies who will make war against Him, will then be arrested, consumed, and destroyed. *Say to my soul, I am thy salvation*; not the salvation of a part, but of the whole man.

Bring salvation unto me is the cry of each of the elect, which cry will run from one to the other, until the whole swells out as the voice of one man. The united cry of the whole family in heaven and in earth will be heard and answered in that day.

4. Let them be confounded and put to shame that seek after my soul. This is a prophetic declaration of the end of the wicked. *They shall be turned back, and brought to confusion, that devise my hurt.* Shame and everlasting contempt will be the inheritance of those who desire to make them the portion of others. They who have loved to change the truth into a lie shall be turned backward, and thus brought to confusion. They who have sought the souls of others will lose their own birthright. They who have devised evil, and called it good, will in that day be horribly afraid; their faces

will gather paleness in looking upon the things which are then to come upon them.

5. Let them be as chaff before the wind: and let the angel of the Lord chase them. *They shall be as chaff before the wind* (רוח), or spirit, of His mouth. Though they lift up themselves in strength, and unite together as the image, beheld in vision by Nebuchadnezzar, yet shall they be smitten upon the pedestal of their greatness, for the power of God will break down and grind to powder the constitution of all earthly kingdoms. He will scatter them abroad, without any power of adhesion in themselves; and they shall be as chaff before the wind. The angel of the Lord shall chase them from the earth. Michael and his angels will first wage war in heaven, and chase the accuser and his hosts to the earth; and will afterwards drive them thence, when they shall be bound for a season, and finally be cast into the lake of fire.

6. Let their way be dark and slippery: and let the angel of the Lord persecute them. *Their way shall be dark and slippery.* They will be punished with judicial blindness. They will be visited with a plague of spiritual darkness, unmindful of the light from heaven. Their way will not only be dark but slippery (לך ודלקלקת). They will feel no certainty towards the end, nor be able to keep their standing, but will fall continually. Their way will afford no protection, it will be bare and sterile as the hard rock, and exposed to the impending wrath of heaven.

Let the angel of the Lord persecute them, or pursue them to their own destruction. Angels will be the enemies of those who have been at enmity with their own kind, and will defend the heirs of salvation, as their body guard. When the Lord shall descend with His saints from heaven to judge the world with righteousness, the glory of the holy angels shall surround them; the lustre of their countenances will beam forth upon the earth like the lightning, and for fear of them the keepers of the earth will tremble, and become as dead men.

7. For without cause have they hid for me their net in a pit, which without cause they have digged for my soul. *For without cause have they hid for me their net in a pit.* The net is for the soul, and the pit of destruction for the body, and the causelessly digging it signifies, that tyranny and superstition will never let men live and prosper, nor leave alone matters that pertain to the judgment of God, but will cruelly separate both soul and body.

They are wolves in sheep's clothing, they are pastors after the heart of Satan, that love to devour the precious life of the flock. They entangle in their talk those whom they seek to injure or destroy.

8. Let destruction come upon him at unawares: and let his net that he hath hid catch himself: into that very destruction let him fall.

Destruction shall come upon him at unawares. When Antichrist has constructed his kingdom, and sent out his messengers to cry, "Peace and safety. The kingdom of peace,—the Millennium is established. There is safety now for those who betake themselves to me:" then shall sudden destruction come upon him and his satellites. It shall come as travail upon a woman with child, and they shall not escape. When the pangs of judgment have extricated the man-child from the womb of the earth, the eternal plagues of the wicked shall commence.

His net that he hath hid will catch himself, he will be snared in the work of his own hands. The net that shall draw him, will be his own ambition to sit as the Christ on His throne, and though he prevail to plant his tabernacles between the seas in the holy mountain of Zion, yet shall he come to his end, and shall fall into the destruction which he hath prepared for others; none shall help him.

9. And my soul shall be joyful in the LORD: it shall rejoice in his salvation.

And my soul shall be joyful in Jehovah, it shall rejoice in his salvation. This surely is the voice of Jesus speaking by the prophet, seeking for judgment as the righteous Judge. How will the Son of Man rejoice when the great deliverance shall be accomplished! When the enemy being overthrown, the fulness of joy will also burst forth in songs of praise to the Saviour for the power of His salvation, manifested in the resurrection of the just. The soul of Israel, and the soul of the redeemed will unite in that day to praise Him who is the Father everlasting, for having delivered creation from the power of the enemy.

10. All my bones shall say, LORD, who is like unto thee, which deliverest the poor from him that is too strong for him, yea, the poor and the needy from him that spoileth him?

All my bones shall say, O Jehovah, who is like unto thee. All who have formed part of His mystical body will fully experience the triumph of His power.

They shall become the living witnesses of Him who is the resurrection and the life. Jesus will quicken with eternal life the members of His mystical body. The Head and the members will together be glorified, and

exalted to universal dominion. Then will they proclaim, who is like unto thee, O Jehovah?

This act supersedes all others for glory and majesty, this presence of the living God in the unity of the one body. *Thou deliverest the poor from him that is too strong for him.* They who have been deprived of all, and made poor, who have been smitten by the king of terrors, will be delivered from his power, from false Christs, false prophets, and from all deceitful workers. The poor and the needy will no more be spoiled, for the spoiler will be removed. The personal deliverance of the Lord Jesus is the assurance of the deliverance of all that the Father hath given Him, for, writes the Apostle, "If we believe that Jesus died and rose again, even so them that sleep in Jesus will God bring with him;" He will unite them to those faithful ones who are alive and remain, in the unity of one spiritual body, that all may meet the Lord, and may come with Him to execute the judgment of His mouth.

11. False witnesses did rise up; or, witnesses of violence (חֲסִידִים) will rise up. False witnesses did rise up to condemn the Innocent One, that He might be proved worthy of death. Those who loved to distort His words to their own profit, and to the injury of others, gilded the lie with a covering of truth, that the worse might appear the better; thus they prevailed. They distorted the sense of figurative expression, by endeavouring to turn it into a lie, whereby to provoke scorn and awaken wrath. With the words, "The temple of his body," which they applied to the literal temple, *they laid to his charge things which he knew not.* They sought to lay hold of His words, that they might accuse and then condemn Him for those things of which He was ignorant, and fondly persuaded themselves that He was the author of those very lies which they cherished in their own hearts and uttered with their lips.

12. They rewarded me evil for good to the spoiling of my soul. *They rewarded me evil for good to the spoiling of my soul.* What a description is this of the character of the blessed and the good man, even of Jesus of Nazareth. His whole work consisted in doing good. His soul delighted in blessing others. Their sick He healed, their sons and daughters oppressed of the devil He delivered, and restored to a right mind. They knew these things, and yet taunted

Him with the cry, "He saved others, himself he cannot save." Truly His soul was spoiled of comfort, as one bereaved of his own delight; for His delight was with the sons of men. Love continually lingered to save those who put it far from them.

13. But as for me, when they were sick, my clothing was sackcloth: I humbled my soul with fasting; and my prayer returned into mine own bosom. What a description of the love and tender compassion of the Saviour, even towards His enemies! What an exhibition of perfection! What painstaking to recover the lost creature! How not only in His wisdom, but in His love, did He seek to win souls and draw them to God. He was, indeed, the Father's living epistle of commendation, in which He commended His love to sinful and unworthy men.

As for me, when they were sick, my clothing was sackcloth (or, *ואני בחלוחים*). I, the Son of God, in their sickness, in their condition of weakness and decay, clothing myself with sackcloth, with the worthless garments of mortality, to heal the breach which sin had made between the creature and the Creator. Adam's nature was incurable. It must die, and out of its death must spring a new nature. Therefore Jesus came to do this work, even for us His enemies, as it is written: "While we were without strength (*ἀσθενῶν*), in due time Christ died for the ungodly." When, like Sampson, our strength had departed from us, through the incurable disease of sin, then came in the remedy, through the incarnation and death of the Son of God. Love descended to lift us up to the height of His love, exhibited to us in our Saviour Jesus Christ. He who clothed Himself with sackcloth to bear men's burdens, will send forth His anointed ones, that they may go and do likewise, and thus become His sackcloth witnesses, worthless in the sight of men, but precious before God.

I humbled my soul with fasting, with the fasting (*בצום*) proper to mourning and penitence. By the supernatural sustentation of the Father He hungered not during His forty days' fast; He forgot to eat His daily bread. It was no subjection to a carnal commandment, but the work of the Spirit of love in its desire to serve and save others. The former is a dead and unprofitable work. The latter is a living action of the Spirit.

And my prayer returned into mine own bosom. His prayer prevailed not with them, it returned to its proper source, even the bosom of God manifest in flesh; for it found no resting-place in those who were filled with malice and deadly animosities.

14. I behaved myself as though *he had been my friend or brother*: I bowed down heavily, as one that mourneth for his mother.

I behaved myself as a neighbour and brother. How contrary was this to their behaviour to Him! His countrymen dishonoured and disowned Him, His brethren did not believe in Him. When His kinsmen and friends heard of His works, they went to lay hold of Him, for they said: "He is beside himself." *He bowed down heavily as one that mourneth for his mother.* He ever looked to the Jewish nation as a Son, and mourned over it as one looks and mourns over his mother. He pleaded with her in love, and He suffered according to the flesh as her devoted Son. Truly as an affectionate son honoureth his mother, so He honoured the nation, in whose midst He was born and nurtured, and longed for the fulfilment of God's purpose therein.

Therefore, the burden of the nation rested upon Him as that of a mother upon her son, and He wept over it. As His mother saw only the vision of terrestrial glory for her Son, announced to her by the angel before His birth, so the Jewish nation, looking only to the earthly splendour of their promised Messiah, ignored and despised His humiliation in the likeness of men, in the sackcloth of humanity; forgetfulness to eat His daily bread, to do His Father's will in their behalf; prayer for their good. Friendship, brotherhood, and filial affection abounded in His heart and flowed out to all. Under the law, the man clothing himself with sackcloth was the type of the necessity of the incarnation of the Son of God, by which act he put on a clothing totally unworthy of Himself, that of a beggar rather than that of a king.

15. But in mine adversity they rejoiced, and gathered themselves together: *yea, the abjects gathered themselves together against me, and I knew it not; they did tear me, and ceased not:*

But in mine adversity they rejoiced. At the end of His work and His mission they exulted over His weakness, literally they rejoiced at His halting (or decline) (ויצליע).

After His triumphant entry into Jerusalem there were signs of a change in the nation, both amongst ecclesiastics and civilians. Like His ancestor, Jacob, when touched upon the seat of his strength, he halted in the putting forth of his power, and the enemy was glad at the sign of his weakness. *The abjects*, the baser sort of the people, ever led on by others for evil, gathered themselves together against Him. The foolish and godless vented their ribaldry upon Him. He did not mark it. He had eyes, but He saw not; ears had He, but He heard not.

They did tear Me, and ceased not, or were not silent (ולא-דמו). As the Lamb of God delivered to sacrifice, before these shearers, He was dumb. They stripped Him of His clothing of honour and dignity, and made Him of no reputation.

16. With hypocritical mockers in feasts, they gnashed upon me with their teeth. The very men who pretended to sanctify themselves in keeping most rigorously the feast of unleavened bread, were foremost among the mockers. "They led Jesus from Caiaphas unto the hall of judgment; and it was early, and they themselves went not in to the judgment hall, lest they should be defiled; but that they might eat the passover." Under a form of godliness there lurked the envy of Joseph's brethren against their Messiah, their king, for they knew not that one man must die for their sins.

Their sin is described as "mockers of a cake" (לעני מעיג), in allusion to the cake of unleavened bread which they ate on the passover. When they heard His confession that He was the Son of God, the King of Israel, they gnashed upon Him with their teeth, as though He were a blasphemer and a murderer. And thus did they keep the passover, the feast of the cake, or of unleavened bread.

17. Lord, how long wilt thou look on? rescue my soul from their destructions, my darling from the lions. *O Lord* (אדוני), *Adonai*, Father, Thou foundation of all! Lord of heaven and earth, Supreme Ruler of the universe, Judge of all men, I commit myself unto Thee, who judgest righteously! *how long wilt thou look on*, and suffer Me to be made their mark of scorn?

Restore my soul from their destruction: loose it; let it rest in Thee. How long shall it be one pang of agony after another, both in body and mind? *Rescue my darling* (יחידתי), My United One, My Only One, from the young lions. He derived life not from Adam, or any of his posterity, but as the second Adam immediately from God. He was not of men, neither by men, though of the substance of His mother, was He born into the world. *Rescue me* from the young lions, the emissaries of the devourer. I am their prey. The Lamb of God was delivered by the old lion to be devoured of his young ones, and greedily they did their work, they even consumed Him on the earth.

18. I will give thee thanks in the great congregation: I will praise thee among much people.

I will give thee thanks in the great congregation.

To this He looked as the reward of His labours, the fruit of His sufferings, even to fill with His presence the great congregation, which He would gather out of all nations, and make them to rejoice in His Father through Him.

I will praise thee in a strong nation (בעם עֲצוּם). In the Church triumphant, the holy nation redeemed by His strength, as the resurrection and the life, for the manifestation of His power in the everlasting kingdom.

19. Let not them that are mine enemies wrongfully rejoice over me; neither let them wink with the eye that hate me without a cause.

Let not them that are mine enemies wrongfully rejoice over me, or, Let not Mine enemies with falsehood rejoice over Me, or be glad that they have triumphed. Accordingly the Father sent His armies and miserably destroyed these wicked men, and gave their land unto others.

Neither let them wink with the eye that hate me without cause.

They scorned His ministry, and thus provoked Him to say, "If I had not come and spoken unto them, they had not had sin, but now they have no cloak for their sin." "He that hateth me, hateth my Father also." His enemies could make no separation between the Son and the Father. Again, "If I had not done among them the works which none other men did, they had not had sin, but now they have both seen and hated both me and my Father. But this cometh to pass, that the word might be fulfilled that is written in their laws: They hated me without a cause." Thus the word of their own royal prophet condemned and bound them as a law, from which there could be no escape.

20. For they speak not peace: but they devise deceitful matters against them that are quiet in the land.

For they speak not peace, or they will not speak peace; not having peace in their hearts, they could not speak it to those who have received the Son of God. Restless themselves, they loved to disturb others. From the natural enmity of the human heart they speak bitter words, and thus breed contention and strife. They know not Jehovah Shalom, the Lord who is peace; and how can they look to Jerusalem in the vision of peace? Only by yielding to the superior action of the Spirit, which quiets the troubled mind and tranquillizes the whole man.

They devise, or will devise, *deceitful matters against the quiet ones of the earth* (רַגְעֵי-אֶרֶץ). They were not satisfied with rejecting the peace of Christ, but they resorted to all manner of deceits, in order to disturb and dispossess the quiet ones, the Churches which were in Christ. They stirred up hatred, enmity, and jealousy against them whenever they had opportunity, and persecuted "this way" unto the death.

21. Yea, they opened their mouth wide against me, and said, Aha, aha, our eye hath seen it. *Yea, they opened their mouth wide against me.* They brought forward every slander, every taunt they hurled against Him, and against His members, using their traditions to falsify the Word of God. They said, we know this man is a sinner, a deceiver; He hath a devil, and is mad; out of Galilee ariseth no prophet; Elias must first come; His disciples have stolen Him away from the tomb in order to assert His resurrection. Thus they opened their mouth wide against Him, and thus have men always done, asserting their own dogmas, the deceits of their own foolish and darkened hearts. They triumphed in their own opinions. They said, *Aha, aha, our eye hath seen it.* They persuaded themselves that they had seen quite enough to be convinced of the errors of those who were quiet in the earth, seeking neither to injure nor oppress them.

22. *Thou hast seen, O Jehovah,* all that the enemy hath wrought to deceive men, and how they love their deceits. *Keep not silence, O Adonai.* Break the silence of the tomb, and fill their city with the doctrine of My resurrection, and of Thy coming judgment. *Be not far from me,* either in My suffering on the cross, in the shades of Hades, or in the light of heaven.

23. Stir up thyself, and awake to my judgment, *even unto my cause, my God and my Lord.* *Arouse thyself, and awake to judgment.* Thou hast been as One at rest, but rouse Thy energies on My behalf, and be not as one that sleepeth, who is neither heard nor seen in action.

Let Thy judgment assert My innocence! *Awake even unto my cause,* which all on earth have abandoned. O My God, My Adonai, and My strength, show Thyself as such, and do these things.

24. Judge me, O Lord my God, according to thy righteousness; and let them not rejoice over me. *Judge me, O Jehovah, my Adonai, according to my righteousness.* Who could dare, without offence, to bring His righteousness under the eye of Omniscience, but the Just One?

Conscious of His perfect righteousness, He claimed judgment of Him to whom He committed Himself, being assured that His Father would act justly on His behalf, and He entreated that His enemies might not rejoice over Him, nor think that they had quenched His voice, and sealed His body in the tomb.

25. Let them not say in their hearts, Ah, so would we have it: let them not say, We have swallowed him up. *Let them not say in their hearts, Ah, so would we have it; or, Ah, our souls may now be contented and rest in security. Let them not say, We have swallowed him up.* We have hidden Him out of sight, and therefore let Him pass out of mind. Rather let life in humanity triumph over death, and destroy for ever the power of the enemy.

26. Let them be ashamed and brought to confusion together that rejoice at mine hurt: let them be clothed with shame and dishonour that magnify themselves against me. *They shall be ashamed and confounded together that rejoice at my hurt,* at the evil which has been done to Me. Shame came upon them, confusion reigned in their cities, and thus they began to feel the wrath of God, which would be poured out to the uttermost, so that not one stone upon another should be left in their temple. His wrath would drive them forth from their land, and their cities would know them no more.

They shall be clothed with shame and dishonour that magnify themselves against me. In being wanderers among the nations, they will become a reproach, a bye-word, and a proverb. Shame and dishonour will adhere to them among the nations, until He shall remove His hand. At the end He will return and take away the veil from their hearts, and lead them to sorrow and contrition of spirit, through looking upon Him whom they have pierced. All these evils have come upon them because they magnified themselves against the Son of God, therefore hath the Father humbled them among the nations, suffering their land to be trodden under foot of the stranger.

27. Let them shout for joy, and be glad, that favour my righteous cause: yea, let them say continually, Let the Lord be magnified, which hath pleasure in the prosperity of his servant. *They who delight in my righteousness shall shout for joy, and be glad.* This leads us on to the time of the kingdom, which will be a day of joy and triumph. They who delight in His righteousness, and who, being found of Him in peace at His appearing, will enter into His joy, they shall say continually, *Let Jehovah be magnified, who hath pleasure in the pros-*

perity and peace of *his servant*. If in the time of His humiliation the voice from the excellent glory proclaimed—"This is my beloved Son, in whom I am well pleased," surely similar words will be uttered when the Father beholds Him, not alone, but in full possession of His glory with all the sons of God? How greatly will the Father delight in the peace of His servant, and be satisfied to behold the fruit of His soul! How great will be the joy of the Son in the acceptance of His Church! How widely will the Holy Ghost extend His praise, even unto the utmost bounds of creation!

28. And my tongue shall speak of thy righteousness, and of thy praise all the day long. *And my tongue, O my Father, shall meditate on thy righteousness, which I have been enabled to manifest in setting all things right, in judging the evil, and in removing all things that offend. And all the day long will I meditate thereon; for there shall be no night in thy presence; eternal praise and glory will for ever fill that heavenly temple of living stones, compacted together as one body, the dwelling-place of the Father, and of the Son, and of the Holy Ghost, whose glory is equal, and whose majesty is co-eternal. Amen.*

PSALM XXXVI.

THE GOD-MAN AND THE MAN-GOD.

To the chief Musician. *A Psalm* of David the servant of the Lord.

To the Conqueror. Concerning the Beloved, the Servant of Jehovah.

1. The transgression of the wicked saith within my heart, *that there is no fear of God before his eyes.* *The transgression of the wicked one (לִרְשָׁע) saith within my heart, that there is no fear of God before his eyes.*

This is the declaration of the incarnate Son of God.

To His inner man there comes up this voice, stirring all therein to sorrow. He is perfectly acquainted with all the ways of the children of men, and especially with the boundless transgressions of the wicked one, the man of sin, whose like will not exist elsewhere, having no fear of God before his eyes.

2. For he flattereth himself in his own eyes, until his iniquity be found to be hateful.

For he flattereth himself in his own eyes. Self-adulation will be his idolatry, and this will continue until he shall lift up himself above all that is called God, or that is worshipped, when his iniquity will indeed be shown to be hateful to the Almighty, who will prepare to judge him.

3. The words of his mouth are iniquity and deceit: he hath left off to be wise, and to do good.

As is his character so will his words be. The wicked one, out of the evil treasure of his heart, will bring forth evil things, and will seek to establish them as by law, working on the right hand and on the left. He will deceive the nations; when he speaketh he will utter perverseness, as regards the ways of God, whose ordinances he will overthrow for the establishment of his own, and by his words of deceit he will weave a net to catch men. *He hath left off to be wise*, or understand (לִדְעוּתוֹ), *and he hath ceased to do good*. He will forsake all heavenly wisdom for that which is from beneath. Led on by the enemy he will walk in the false glare that leads away from God, who is the true light. Thus, cut off from the Saviour, the Fountain of good, he can devise naught but evil.

4. He deviseth mischief upon his bed; he setteth himself in a way that is not good; he abhorreth not evil.

He will devise (יִדְעוּתוֹ) *mischief*, or iniquity (אֵין), *upon his bed*. His whole mind will be set in action by the enemy, who will give him no rest. In the night he will prepare his work, to be executed in the day. He will serve an exacting master, whilst imagining that he is serving himself. *He will set himself* (יִדְעוּתוֹ) *in a way that is not good*. He will not be as one who is overtaken by a fault, or who unguardedly yields to temptation, but will deliberately and resolutely abandon himself to the wicked one, who will be ever before him as a fond object upon which his attention will be fixed. What a summing up of evil will appear in him, the man of sin! He will be a transgressor, an impious man, a self-worshipper, and a deviser of all that is perverse, the Antichrist.

5. Thy mercy, O Lord, is in the heavens; and thy faithfulness reacheth unto the clouds.

Thy mercy, O Jehovah, is in the heavens. It was seen in Thy Word, and is now beheld in the incarnate Saviour, our Lord Jesus Christ. The Father's mercy is embodied in Him, who hath passed into the heavenlies, and we should look for His appearing that He may bring us into the possession of eternal life. *Thy faithfulness, or truth, is unto the*

clouds (עֲרֵשְׁוֹקִים), or seat of the angels, for He who is the truth and faithfulness now of God, now sits supreme over them, having passed from the earth to the heavens.

6. Thy righteousness is like the great mountains; thy judgments are as a great deep: O Lord, thou pre-servest man and beast. *Thy righteousness is as the mountains of God* (כְּהַרְרֵי-אֵל). Under the figure of a mountain a kingdom is signified, and the prophet seeth in vision the kingdoms of אֵל El, or God, established in the righteousness of His Son, which righteousness is in itself unchanging as the everlasting mountains.

The kingdoms of this world will be established in the righteousness of Christ when He takes the new earth under His power. It will root itself in the world, and, like the mountains of El, will never be removed. Thy judgments are like the great deep (תְּהוֹמוֹת רִבְהָ) which was broken up, for the deluge of waters to pass out, as from the womb of the earth, to meet the descending floods which were loosed from above the firmaments, that the world of the ungodly might be destroyed, and the heavens and earth might perish by this twofold judgment (2 Peter iii. 67; Job xxxviii. 8). Even so shall be also the judgment by fire. As the heavens and the earth then perished, so will they now be once more destroyed; but whereas the first destruction by the flood of waters was a change for the worse, the second, by means of fire, will produce a change for the better. As it is written, we, according to His promise, notwithstanding the fiery purgation, look for new heavens and a new earth, wherein dwelleth righteousness. And as there was a great deep in the earth, which enclosed the vast reservoir of waters, and was broken up by the mighty power of God, so, doubtless, there is now some great storehouse of fire, which will be opened by Him, to pour forth its elements of destruction, while the heavens themselves shall melt with fervent heat; and thus all will be purified, changed and made a meet abode for Christ and His saints, and for all the various orders of the hosts of the Redeemer, the new heavens and the new earth, such as the Apostle John saw in the visions of God.

O Jehovah, thou wilt save man, or Adam, and the cattle, or dumb ones (אָדָם וּבְהֵמָה תּוֹשִׁיעַ יְיָ).

This is a remarkable and instructive ejaculation of the Holy Ghost by the mouth of the prophet. Notwithstanding all thy judgments, Thou wilt save man and the lower creatures from the consequences of sin. We might naturally ask, if there is to be such a

general destruction, Who then can be saved? and where will be the place of security? He who preserved Noah and his family, and the various creatures of His hand, will save a remnant of the sons of Adam, and of all the dumb creatures, that His word may be fulfilled, that they shall not hurt or destroy in His kingdom. He will doubtless have some centre of security, some ark of salvation, some sacred place which His judgments will not reach, so that the words will be fulfilled: "*O Jehovah, thou wilt save man and beast!*"

7. How excellent is thy loving-kindness, O God! therefore the children of men put their trust under the shadow of thy wings. *How precious is thy mercy, O God!* (מח-יקר חסדך) (Elohim, a plural noun, with a singular verb and pronoun, to denote the Trinity in unity.) How precious, in that day, will be Thy mercy, O Father, Creator of all, in the exhibition of Thy goodness!

How great Thy mercy, O Son, in redeeming the fallen creation from the bondage of corruption! How great Thy mercy, O blessed Spirit, manifested in the preservation of all things in eternal goodness! As the Lord and Giver of Life, Thou wilt keep them from the invasions of evil. The sons of Adam will trust in the shadow of Thy wings, O Thou Son of Righteousness. Thou wilt stretch forth the wings of Thy salvation, and minister healing to creation by Thy risen saints. They shall be a covering to the nations of the saved, even to the sons of Adam, who, redeemed from their own and from their father's sin, will trust in their Redeemer, and glorify His name.

8. They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures. *They shall be abundantly satisfied, or they shall be watered* (ייר-י) *with the fatness of thy house.* They shall drink of the superabundance of Thy house, the true Bethel, the house of God: that house composed of living stones, which will be built up by the hand of Him who will raise it from the dust, to the glory of His name.

Thou wilt make them drink of the river, or stream, of thy pleasures. Their whole being shall be filled with delight; and what unspeakable joys, and what blessings will they receive from the camp of the glorified saints, and from the holy city of their God! Sorrow and sighing shall flee away.

9. For with thee is the fountain of life; in thy light shall we see light. *For with thee is the fountain of life.* With Thee, O Elohim, is Thy Son, the Fountain Head of new and eternal life. Thou, who hast life in Thyself, hast

given to Thine incarnate Son to have life in Himself, that, as the second Adam, He might communicate it to whosoever cometh unto Him. As Thou art the invisible Fountain of Life to Thy Son, so is He the visible Fountain of Life to His Church, which He will make the mother of all living.

In Him who is light can we alone see the light of immortality! In Thee alone can we discern the wisdom that guides all to one end, for Thou art the only Interpreter of that which is written in Thy book. The streams of life and light and love flow from Thee to Thy Son, and from Him to those who believe and abide in Him, and from these last to all the creatures of Thy hands.

10. O continue thy lovingkindness unto them that know thee; and thy righteousness to the upright in heart. *O continue thy lovingkindness unto them that know thee.* Draw out, or extend (משך), Thy mercy to them that know Thee and who know Thy Son, and the power of His resurrection, and the fellowship of His suffering, being made conformable to His death; who thus show that they not only know God the Father, but Jesus Christ whom He hath sent. Through His mercy, as through a door, His faithful people will find an abundant entrance into His everlasting kingdom.

To the upright in heart, He will show Himself upright; and He who died for their sins will remember them in His kingdom, when He will reign with them in righteousness.

11. Let not the foot of pride come against me, and let not the hand of the wicked remove me. *Let not the foot of pride come against me; or, Bring not near to me (אֶל-תְּבוֹאֵנִי) the foot of pride.* There is the proud one, and the wicked one, whose characteristics are given to us in the first part of this prophetic Psalm. The foot of pride and the wicked hand, under Satan, will move many from their allegiance to the true God, and to His Son Jesus Christ. The proud foot will crush, and the fist of wickedness will smite those who will not submit to their usurped authority over the hearts and consciences of men.

12. There are the workers of iniquity fallen; they are cast down, and shall not be able to rise. *(שׁוּ) There are the workers of iniquity fallen.* In that place, where He will manifest His glory, even on the mountains of Israel, they who work iniquity under the proud and wicked will fall. They who follow Lucifer, the son of the morning, mimicking the advent of

Him, who is the day-star from on high, shall fall to the ground, and be cast down from their excellency. After their fiery judgment, they will not be able to rise any more to do evil in the earth, but will become an abhorring unto all flesh.

PSALM XXXVII.

"BLESSED ARE THE MEEK, FOR THEY SHALL INHERIT THE EARTH."

A Psalm of David. Concerning the Beloved.

1. Fret not thyself because of evildoers, neither be thou envious against the workers of iniquity. *Fret not thyself because of evildoers.* Fretfulness is like a moth, which destroys that in which it insidiously works. Fret not thyself because of evildoers (במריצים), who abandon themselves to the wickedness of their own heart.

Neither be thou envious against the workers of iniquity (בעשי עולה), those who act perversely, and who rejoice in prosperity, using riches acquired by dishonest gain to sustain their own pride in lordship over their fellow-men—in whom the love of God dwelleth not—men of violence. The result of all these things has been that the righteous in every age have been tempted to indulge in fretfulness and envy, not considering that "God will bring every work into judgment, with every secret thing, whether it be good or whether it be evil."

2. For they shall soon be cut down like the grass, and wither as the green herb. *For they shall speedily be cut off as the grass, and withered as the green and tender herb.* They shall be cut down, or off (יכלו), as the grass. What so transitory as the grass? Is it not destined to be devoured by beasts, or cut down by the scythe of the labourer? What so evanescent as the green and the tender herb under the scorching sun? Such is the brief authority of man—his life of prosperity and worldly honour. The end of evildoers, and of all workers of iniquity, will be seen when the Lord, as the Head of His Church, shall arise to bruise

Satan under His feet, the feet being the last members of His mystical body, which will then be drawn out in all its completeness from the earth.

3. Trust in the LORD, and do good; so shalt thou dwell in the land, and verily thou shalt be fed. *Trust in the Lord.* Be confident in Jehovah, and do good; exercise faith, and let thy work correspond unto it. Faith is a living principle that rules in man, and enables him to do good in the power of the new life of which he is a partaker in Christ.

Dwell in the earth (שכן-ארץ), and feed, or shepherd in faithfulness (ורעה אמונה). Dwell at ease, and be free from sorrow and death in that new earth that will be prepared for thee, and feed with Him; who shall stand therein in the name and majesty of His God, who is, and ever will be, the righteousness of His people.

4. Delight thyself also in the LORD; and he shall give thee the desires of thine heart. *Delight thyself in Jehovah.* No service exacted or rendered under the constraint of fear does He receive or acknowledge. The constraint of love is that which is well-pleasing in His sight; and they who now delight themselves in God through Jesus Christ, and who live unto Him, will have the desires of their hearts in the age to come. The Son of Man ever delighted in His Father's will; and He gave Him the request of His lips, and also the desires of His heart in raising Him from the dead, and making Him to rejoice in the living God.

5. Commit thy way unto the LORD; trust also in him; and he shall bring it to pass. *Commit thy way unto Jehovah.* Surrender unto Him thyself. It is literally, Roll thy way upon Jehovah (גל על-ידוהו דרכך). Thus it is written that Jesus committed Himself to Him who judgeth righteously between man and man. The word גל signifies to turn one's-self in a circle, and also, figuratively, to serve God in a solemn religious dance, and hence it must refer to the condition of mind and spirit of a man conscious of walking uprightly, and therefore in fulness of joy.

Commit thy way unto the Lord. Keep nothing back. Let Him sustain thee in all thy trials, when the powers of evil would draw thee aside; or, when fretfulness and envy, like two mighty arms, would hold thee back from submission to the will of God.

It is remarkable how faith, like a golden chain, bound the Son of Man to His Father, during the whole of His life on earth. *Be*

confident in him, and he will do it (יעשה). Not one word that He hath spoken shall fall to the ground.

6. And he shall bring forth thy righteousness as the light. As the clear light of the day shines, and scatters the darkness of the night, so will His righteousness which hath been hidden in obscurity, be revealed in the morning of the resurrection. *And thy judgment as the noonday.* The light of the Sun of Righteousness will increase more and more into its full revelation, when the Father will bring forth His judgment as that great luminary, when at noonday He shines in His strength, and nothing shall escape His penetration. His saints will appear with Him in that everlasting glory, clothed with the same dazzling brightness, and all, like Saul of Tarsus, will fall confounded before them. What a compensation for all their sufferings during the night of darkness, oppression, and tribulation! They will rejoice, as did also their Head, when by His resurrection and ascension He entered into His Glory.

7. Rest in the Lord, and wait patiently for him: fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass. *Rest in the Lord.* Be silent for Jehovah (יהוה). Be silent, all flesh, in His presence, and wait for Him who will speak out with authority at His second Advent. Blessed is he whose heart hath been so directed. *Fret not thyself because of him who prospereth in his way.* The prosperity of Antichrist will be the great trial at the end. He will make his way the way of prosperity, and will be the wonder and worship of many; so great will be the deceivableness of unrighteousness.

Fret not thyself against a man of dignity (באיש), who lifts up himself into the place and honour of the God-man whose right alone it is to reign; nor yet against him who bringeth wicked devices to pass. He will make devices, and call upon men to acknowledge them as the very ordinances of God, and the laws of the kingdom of heaven.

8. Cease from anger, and forsake wrath: fret not thyself in any wise to do evil. *Cease from anger;* it will not avail. Antichrist has his work to do in his appointed time, after which he will come to his end. *Forsake wrath,* for the wrath of man worketh not the righteousness of God. Wait for the coming of Him who is the Judge, and who will then establish His

own righteousness on the earth. Fret not thyself in any wise to do evil. Let not the evil of another provoke evil in thee, but let the promise of the coming of the Lord cheer thee to the end. The reason is assigned.

9. For evildoers shall be cut off: but those that wait upon the Lord, they shall inherit the earth. *For evildoers shall be cut off from the earth, which will not always be defiled by their presence; nor will the tares always grow with the wheat. The present dispensation will come to an end, and be succeeded by an age of righteousness. They who expect Jehovah (יהוה) shall inherit the earth, delivered from the curse with which it is now smitten. As the Lord said unto the first Adam, "Cursed be the ground for thy sake," so will He say to the second Adam, "Blessed be the earth for thy sake." They who look for Jehovah's appearing, who now worship Him, and give Him thanks, shall say, "Thou hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth" (Rev. v. 9, 10).*

10. For yet a little while, and the wicked one shall not be: yea, thou shalt diligently consider his place, and it shall not be. *For yet a little while, and the wicked one (רשע) shall not be. At the end Antichrist will be revealed, but for a short time, and will be arrayed in all the power of Satan, the hinderer, who will inspire and empower him to work signs, and shew wonders tending to confirm a lie; yet his days are numbered, and he will go to perdition.*

Yea, thou shalt diligently consider his place, and it shall not be. The glory from beneath will fade away before that which cometh from above. His place will be occupied by another, and His kingdom be no more seen.

11. But the meek shall inherit the earth, and shall delight themselves in the abundance of peace. *But the meek shall inherit the earth. Again the Holy Ghost moves the prophet to repeat the promise, and from other passages of Scripture we learn that the earth, like the body of man, will be changed to bear the image of the heavenly, and, filled with the glory of the Lord, will rejoice under His continual blessing.*

Then will the meek delight themselves in the abundance of peace (שלום). There will be nothing in the redeemed earth to disturb its peace. No fallen angel to tempt or destroy. No Cain to hate and slay his brother. No Balaam to work deceitfully against the Israel of God. No

Korah, Dathan, nor Abiram to rise up in rebellion against those who are set for the blessing of others. There will be no wild beasts to tear and devour, nor any creature to hurt or destroy. No scorching heat to wither, no consuming frost, no desolating blast nor sandy desert, no wilderness; but a garden of delight, a paradise of joy; for all will be changed, and the meek will inherit this earth, and will delight themselves in the abundance of peace. There shall be peace above, peace beneath, and peace everywhere.

12. The wicked plotteth against the just, and gnasheth upon him with his teeth. *The wicked one (רשע) plotteth against the just, and (לצדיק).* It will be the deliberate counsel of his heart, not only to set himself against the Just One, but to usurp His very name, and to sit on His throne, for Satan will enter into him and will strengthen him in his pride.

He gnasheth upon him with his teeth. What enmity will be manifested against Jesus, whom the Father hath appointed to rule. The enmity that was manifested against Him at His first Advent will again shew itself with renewed strength and greater virulence, previous to His manifestation in glory; and this wicked one, even Antichrist and his followers, will be cast out into eternal judgment, where there shall be weeping and wailing and gnashing of teeth.

13. The Lord shall laugh at him: for he seeth that his day is coming. *Adonai (אדני) will laugh at him.* Although fallen spirits and men unite in battle array against the Word made flesh, yet they will not prevail. The true Ruler, the origin and foundation of all, will laugh at Antichrist, for He knoweth that the day is coming in which he will go into perdition. Although God will permit him to arise for the purpose of gathering into one the wicked of the earth as a bundle for the burning, and thus far will he prosper—yet when he shall seize the opportunity to usurp the place and to claim the name and attributes of the Christ of God, his fall will be fearful, for he will descend into the second death.

14. The wicked have drawn out the sword, and have bent their bow, to cast down the poor and needy, and to slay such as be of upright conversation. *The wicked, under the control of the wicked one, have drawn out the sword from the scabbard, and proclaimed war: they have bent their bows, as the fierce archers of the enemy, in order to cast down the poor and needy, and to slay such as are upright,* or just, in the way (ישירדך). Antichrist will obtain dominion over those who

stand in their integrity and in their own self-sufficiency, whilst those who adhere to the Lord, and refuse his audacious claims, as the Christ of God, will know that he has not come from above, but from beneath.

15. Their sword shall enter into their own heart, and their bows shall be broken. *Their sword shall enter into their own heart.* They who have been deceived by the flatteries of Antichrist, will find in him a persecutor. He will suffer himself to be used as a sword by all such, and when once established will turn against them.

He will rule with rigour, and beat down those who oppose his will, until he be smitten by the Lord, and his armies discomfited at the presence of Christ.

16. A little that a righteous man hath is better than the riches of many wicked. *A little that the righteous, or just, man hath is more than the plenty of many wicked.* There will be many, alas! how many, who, tempted by the pomps and vanities and worldly wealth of Antichrist, will follow the wicked one to their own destruction. While the righteous, despised and poor, a little flock, will receive the reward of their faith, even the everlasting riches of the kingdom.

17. For the arms of the wicked shall be broken: but the Lord upholdeth the righteous. *For the arms of the wicked shall be broken.* The man of sin, and the false prophet as the arms of strength, in the body of the wicked, will be stretched out in power, to rule over all; but they shall be broken off, and cast into the fire.

Jehovah upholdeth, or is holding (וְשֹׁמֵר), the righteous. He will uphold those who witness for Him. He holdeth in life the spirits of the just who have committed themselves to Him as to a faithful Creator and Redeemer.

18. The Lord knoweth the days of the upright: and their inheritance shall be for ever. *Jehovah knoweth the days of the upright,* that they shall be as the days of eternity. The earth, out of which they were taken, and to which they have returned, shall also with them be redeemed from the curse, and shall endure for ever. It cannot always retain the dust of the dead; it must give up its deposit, and then shall it be blessed of Him who originally created it very good.

19. They shall not be ashamed in the evil time: and in the days of famine they shall be satisfied.

The upright shall not be ashamed in the evil time, in the last time, the time of the end. God will give them great boldness in the faith to witness for Him; and in the days of famine—not merely of bread, but of the ministry of the Word—they shall be satisfied. God will neither leave the world without a witness, nor will He leave those who witness for Him without His Word to sustain, and His Spirit to refresh them.

20. But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs: they shall consume; into smoke shall they consume away.

But the wicked shall perish. No memorial of their presence will be left. The enemies of Jehovah, they who not merely pursue wickedness, but who fight against the Lord, with all the means in their power, *they shall be as the fat of lambs: they shall consume as the fat of the sacrifices were consumed by the fire of heaven; into smoke shall they consume away.* Smoke passes away, and is lost to sight, so will the wicked pass away in the pride of their pomp.

21. The wicked borroweth, and payeth not again: but the righteous sheweth mercy, and giveth.

The wicked one (לֹוֹא) borroweth (רָשַׁע), or is borrowing, and will not pay (וְלֹא יִשְׁלֹם), but the righteous, or just one, is gracious and giving (חֲנוּן וְנוֹתֵן). What a contrast between the spirit of Antichrist and of Christ! The wicked takes in the spirit of self-appropriation; under pretence of borrowing, he possesses himself of those things which belong to others. Whereas the Just One is gracious in all His acts; He gives full measure, pressed down and running over—a superabundance. Truly He is a princely giver.

22. For such as be blessed of him shall inherit the earth: and they that be cursed of him shall be cut off.

For such as are blessed of him shall inherit the earth. Our Lord ratified and confirmed these words in the beginning of His memorable sermon on the Mount (Matt. v. 5), "Blessed are the meek; for they shall inherit the earth." "Blessed and holy is he that hath part in the first resurrection" (Rev. xx. 6). The resurrection of the just, who will be thus raised up to live and reign with the Just One upon the earth, which they shall inherit and fill with the blessing of God. *And they who are cursed of him shall be cut off.* The wicked and the righteous cannot inherit it together; righteousness alone will dwell in the earth when this prophecy is fulfilled. Christ's people and Christ's

earth will be established in righteousness, and the wicked will be removed from the face of the King and His throne.

23. The steps of a good man are ordered by the Lord: and he delighteth in his way. *The steps of a (גבר) mighty man, the man of God, the God-man, have been established (כוננו) of Jehovah. And surely they have, in a way no other man's steps have been established, for all His ways were perfect before His Father: and he will delight (יחפץ) in his way. The Son delighted to walk in the way of the Father, who therefore delighted in His way. Their ways were equal.*

24. Though he fall, he shall not be utterly cast down: for the Lord upholdeth him with his hand. *Though he fall, certainly not into sin; though He fell into that condition of sorrow and suffering into which sin has brought all flesh, and though He fell into the arms of death, and was cast into Hades, yet was the Father with Him. It was foretold He would not be utterly cast down, or rather cast out (יטל). Though death did its work, His body received an honourable burial, and His soul triumphed in its passage to Hades and in its return to the body. His enemies could not hinder Pilate from committing His body to Joseph of Arimathæa, and they could not touch His soul; for Jehovah upheld Him by His hand, both in His sufferings on the cross and during the interval between His death and resurrection.*

25. I have been young, and now am old; yet have I not seen the righteous forsaken nor his seed begging bread. *Godliness hath the promise of this life, as well as of that which is to come. The Lord Himself exalting the providence of His Father, asked His disciples, after He had sent them forth without any supply for their wants, if they had lacked anything? They answered Him, Nothing. He would have every aged man to say: *I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread.* The Lord is not a hard master. He only expects the fruit of His own grace, and the increase of His own gifts. God would make youth in its vigour, manhood in its wisdom, and age in its weakness, testify to the faithfulness of His Providence.*

God's faithfulness is again set forth to the righteous in other words by the prophet (Isaiah xli. 3, 4): "Hearken unto me, O house of Jacob, and all the remnant of the house of Israel, which are borne by me from the belly, which are carried from the womb: and even to your old age I am he; and even to hoar hairs will

I carry you : I have made, and I will bear ; even I will carry, and will deliver you."

26. *He is ever merciful, and lendeth; and his seed is blessed.* Every day (כל־היום) *he is gracious* (חונן), and therefore *merciful, and lendeth*. Who is pre-eminent^{ly} gracious? That man in whom was the fullness of grace. *He lendeth*; He giveth nothing to be consumed for our own desires; but seeketh fruit answerable to the life which He communicates. Having committed to us gifts, He says, "Occupy until I come." He expects His own with interest. According to the number of the talents bestowed, so He expects the increase. We can only give to Him of His own.

And his seed is for a blessing (לברכה). The spiritual seed begotten of Him, who is the second Adam. This seed is for a blessing, as will be seen in the resurrection, when the earth is made to yield the fruit of righteousness, when that which has been sown in corruption and weakness, will be raised in incorruption and power. The natural body will be raised a spiritual body, and the fruit of the Righteous One will be for the blessing of the whole creation.

27. *Depart from evil, and do good; and dwell for evermore.* Seeing these things are so, what preparation of heart and mind they should work in those who seek their fulfilment! *Depart from evil*, that is the negation, for which the power of the new life is more than sufficient; and not merely, "depart from evil, but *do good*;" be followers of them that are good, who through faith and patience, as the spirits of just men, look with earnest expectation for the fulfilment of God's promises in the resurrection of the faithful.

Dwell for evermore in Him who is thy dwelling-place, and who will raise thee up, that thou mayest inherit that which He hath promised, even in that inheritance into which nothing shall enter that defileth, or maketh a lie.

28. *For the LORD loveth judgment, and forsaketh not his saints; they are preserved for ever: but the seed of the wicked shall be cut off.* *For Jehovah loveth judgment.* We must not suppose that His attribute of mercy has destroyed that of judgment. He who loves mercy also loves judgment, and His judgment is true and righteous; by it He will remove His enemies, and destroy their works, that His mercy may ultimately prevail. His saints cry to Him for judgment upon them that dwell upon the earth: saying,

How long wilt Thou, O God, defer Thy judgment? He will not forsake His saints (ולא יעזב את־חסידיו). He will forsake neither the body nor soul of His saints. He is very near to both; the one part is living to Him, and the other is sleeping in the dust, awaiting His power to re-animate it, that it may be a helpmeet for the soul.

Once again united in immortality, they can never be separated. *They are preserved, or kept, for ever.* As a faithful Creator He keepeth the souls of the faithful, which have been committed to Him. "As we believe that Jesus died, and rose again, even so they who sleep in Jesus will God bring with him."

But the seed of the wicked shall be cut off from the inheritance of God. They shall not be mingled with the righteous. What fellowship could there be between them? Neither death nor resurrection will change the condition of the wicked. Their life being essentially evil, must so remain. By refusing to come to Him, they have prepared themselves for the second death.

29. The righteous shall inherit the land, and dwell therein for ever. *The righteous shall inherit the earth* (יירשׁוּ־אֶרֶץ). This promise is repeated several times in this Psalm. It is as if God foresaw what unbelief there would be in men's hearts concerning the return of His Son, as the Righteous One, to this earth.

And is it not right that the scene of conflict should be the place of triumph? As the body will be redeemed from the effects of sin, so will the earth from the effects of the curse, and will become the everlasting abode of the righteous.

30. The mouth of the righteous speaketh wisdom, and his tongue talketh of judgment. In this, and in the following verse, we have a description of the Righteous Judge, and of His ability to judge all with righteous judgment. *The mouth of the righteous, or just one, will speak, or meditate* (יִחְגֹּרֵם), *wisdom*; for He is the Word and Wisdom of God, and He cometh to reveal by the mouth of manhood the secrets which are known only to God.

And his tongue will speak (תִּרְבֹּר) *judgment*, for He will come and pronounce the doom of every man. We must all appear before the judgment seat of Christ.

31. The law of his God is in his heart; none of his steps shall slide. *The law of his God is in his heart.* That law which not only regulates Him in all His actions, but which will be put in force against every creature in

heaven and in earth, and woe be to the man who obeys it not, even the law of his God (אלהים), under which he was created, the law of Him who gives strength to all who submit to the order of His Father's government.

And because the law of His God in His heart *none of his steps shall slide* in His goings as the Judge. He will not waver in judgment through any uncertainty, for before Him the secrets of all hearts will be made manifest; having accomplished the work of Intercessor, He will come forth as the Judge of all mankind.

32. The wicked watcheth the righteous, and seeketh to slay him. *The wicked one (עש) watcheth for the righteous.* Will he be so infatuated as to think that because he has all the power of Satan under his control, he can fight against the Man of God's right hand?

He seeketh to slay him. We know that this was literally fulfilled by Herod at the time of Christ's birth, but will Antichrist be so deceived as to imagine that he can prevail against the Lord Jesus? Yet, it is written, that he with his companions and their armies will make war against the Lamb and His followers (Rev. xvii. 14).

33. The Lord will not leave him in his hand, nor condemn him when he is judged. *Jehovah will not leave him in his hand, or power.* He did not leave the Son of Man in the hands of the wicked one, but withdrew Him from his grasp by the power of an endless life. Nor will He condemn Him when He is judged.

Man condemned him, but He was declared as the seed of David, by His resurrection from the dead, to be without sin. Had He deserved condemnation in any way the Spirit of holiness would not have quickened His dead body, and made Him to stand upright on the earth. And if all this was done at His first Advent, the Father will not at His second glorious manifestation suffer the man of sin to triumph over Him, or over His people.

34. Wait on the Lord, and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see it. *Wait on Jehovah.* Expect Him. Look out for His appearing, who shall consume His great enemy with the spirit of His mouth, and shall destroy him with the brightness of His coming.

At His coming He will exalt thee to inherit the earth, provided thou walkest in the new and living way, which, although a narrow way, is a certain path to glory everlasting. Keep

thyself in the love of Jesus, pray in the Holy Ghost for God's eternal mercy at the appearing of His Son, and He will bring thee with Him to inherit the earth (אֶרֶץ). When the King is exalted in righteousness, thou shalt be one of His saints that shall rule in judgment.

35. I have seen the wicked in great power, and spreading himself like a green bay tree.

Now is unfolded to us the earthly power and transitory prosperity of Antichrist. Let it ever be remembered that God speaks of those things which are not as though they were. Such is the manner of His prophetic discourses. In Him everything is present, and every purpose fulfilled. *I have seen the wicked one (רשע) in great power, or oppressing (עוֹרֵץ).* Thus he was presented in vision to the prophet, spreading fear on all around, subduing both the spiritual and the natural by his mighty forces.

He saw him *spreading himself like a green bay tree*, or as a native tree (כִּאֲוֹרֵךְ). This conveys the idea of a tree that grows from its seed in its own soil. The word signifies "*a strong tree*," which has not been transplanted. Antichrist will claim authority to the title of King of the Jews, as though he had been born of the house and lineage of David, and will place himself on His throne. From this passage some have supposed that Antichrist will be a Jew, but they have not sufficient authority, seeing it is only written, that he will be "*as a native tree*." No doubt he will root himself in the Holy Land, and will therein attain to great development of power.

36. Yet he passed away, and, lo, he was not: yea, I sought him, but he could not be found.

Yet he passed away. We know how he will pass away into perdition. *And, behold, he is not (אֵינֶנּוּ).* Thus it is written of him, that he was, and is not, and shall ascend out of the abyss, for he shall pass away, and go into perdition. He will not continue on the earth: *yea, I sought him, or, inquired for Him, but he was not found (נִמְצָא).* Nothing shall be left to show his former prosperity. Not only shall he be hewn down, but the very branches, and the fibres, and the stumps of his roots will be removed, so that there will be no danger of revival by a future growth.

37. Mark the perfect man, and behold the upright: for the end of that man is peace.

Behold the contrast between the man of sin, and the righteous man! There will be perfection in Satan: regard not that, but behold the perfection of holiness in Jesus of Nazareth, the King of God's choice. *Mark the perfect, and behold the upright man.* Keep Him

ever in view; behold Him who alone is worthy of the name, the Upright One, who hath raised up manhood to perfection, and made it to stand in all its fair proportions before God.

The end of that honourable man (לֵאמֹן), of that man of true dignity, *is peace*. He will be the Prince of Peace. He will be seen as such at the end of this dispensation. The word (אֲחֵרִית) signifies the end of a period. Thus it would read: The future of that man is peace; it also implies that which comes after.

Antichrist must first be revealed, fulfil his time, and do his work; then the Prince of Peace will come and destroy him, and thus give peace to the earth.

38. But the transgressors shall be destroyed together: the end of the wicked shall be cut off. *But the transgressors*, the men who have transgressed against the Lord, *shall be destroyed together* in their triple bands; the bands of lawlessness, tyranny, and superstition, or, will-worship. All will be inspired by demons, enabling them to gather together the kings of the earth, and their armies, against the Lord; but they shall be destroyed. It shall be one act of the Lord to cut off these wicked ones from the earth.

As branches of the tree of Antichrist, they will be given to the burning flame; not a fragment will be left. All will at the end of this dispensation become as fuel for the flame of the wrath of God (Dan. vii. 11; xi. 45; Malachi iv. 1).

39. But the salvation of the righteous is of the Lord: he is their strength in the time of trouble. When this judgment is executed upon the hosts or armies of the apostates, it will be known that *the salvation of the righteous is of Jehovah*. Not only will He save them from the power of the grave, and bring them out bodily from the earth to inherit His glory; but He will save from all fear those who break off their sins by righteousness, and turn to Him during this last terrible destruction.

He is their strength in the season of their distress. He will give the spoiled strength to overcome the strong one; and they shall be His in the day that He reckoneth up His jewels.

40. And the Lord shall help them, and deliver them: he shall deliver them from the wicked, and save them, because they trust in him. *And Jehovah will help them, and deliver them*. He will set them free from the bands of the wicked, who fight under the banner of Antichrist. And will *save them, because they trust in him*, whose name is Jesus, to deliver them from all the calamities consequent on their sin.

The Son of God in the flesh of Eve will have then destroyed all the works of the devil, and all things shall be seen very good ; then shall the promise of the Gospel, which was given in Eden by God Himself to our first parents, be fulfilled.

PSALM XXXVIII.

THE PERFECT SIN OFFERING.

A Psalm of David, to bring to remembrance.

A Psalm concerning the Beloved, to bring to remembrance His sufferings for our sins.

1. O LORD, rebuke me not in thy wrath: neither chasten me in thy hot displeasure.

O Jehovah, rebuke me not in thy wrath. In this Psalm we have recorded the cry of the Son of God, suffering under the burden of our guilt. He occupied the place of sinful flesh, that He might not only receive the punishment due to it, but might exhaust the fiery curse which devoured humanity, and quench its flame in the power of an endless life.

O Jehovah, rebuke me not in thy wrath. Put me not under the effusion of Thine anger, which is poured out upon all flesh.

Neither chasten me in thy hot displeasure. Thus He prayed in earnestness and in great agony, suffering under the anger of God against that flesh and blood, which could not enter the kingdom of heaven. In other words, He was made sin for us, who knew no sin, that we might be made the righteousness of God in Him. He suffered under the curse for us, that we, unworthy sinners, might receive His blessing. He died for us, that we who were dead in trespasses and sin might attain unto eternal life.

2. For thine arrows stick fast in me, and thy hand presseth me sore.

For thine arrows stick fast in me. Not the arrows of the enemy, whose fiery darts He quenched with the shield of faith ; but the arrows of His Father He could not endure without pleading with Him to withdraw them. They entered into His inward being, and He was sorely pained by the wounds they inflicted.

Thy hand (or power) *sorely presseth me*. The Father's heavy hand weighed Him to the earth, for it was necessary to show that He was not merely the substitute for sinners, but the bearer of their deserved punishment. He was pressed down unto death, in order that the sin of the world might be removed. The Father's hand not only shot the arrows, but pressed them through His inner man.

3. *There is no soundness in my flesh because of thine anger; neither is there any rest in my bones because of my sin.* *There is no soundness in my flesh because of thine anger.* Thy curse upon flesh is that which troubles Me. That punishment resting on man's nature has made Me to tremble and quiver in Thy presence. His limbs trembled, His lips quivered, at the Father's indignation, and He felt the unsoundness of human nature.

Neither is there any rest in my bones because of my sin. His natural strength failed Him. He felt the whole frame of Adam tottering because of its sin, which He called His own, for He took it as His burden, and suffered accordingly.

4. *For mine iniquities are gone over mine head: as an heavy burden they are too heavy for me.* *For mine iniquities have gone over mine head.* All our iniquities were laid upon Him: they passed over His head *as a heavy burden*, and weighed Him to the ground: he was faint and weary; the suffering was more than human nature could endure. He longed for deliverance, and even prayed that, if it were possible, the cup might pass from Him.

5. *My wounds stink and are corrupt because of my foolishness.* *My wounds, or bruises* (חבורתי), *stink and are corrupt.* Literally, my bruises have stunk (רובאיסן), and have dissolved (נמקן), *because of my foolishness.* Here, again, He identifies Himself with all flesh as the Vicarious Sacrifice. That which properly belonged to us He took upon Himself, confessing all our sins, and acknowledging all our transgressions. He took our sicknesses, and bore our diseases, that He might heal them by the virtue of that eternal life that was resident in Himself, the Word made flesh. Our sins and iniquities were unto Him as the wounds and bruises of mortals: they were painful, and most loathsome to bear. The word (איל), translated foolishness, signifies slackness, or looseness. It is usually applied to folly and vice, just as vigour and courage are naturally associated with virtue. He felt the folly and infirmity of that nature with which He was clothed, because He was the Wisdom of God.

6. I am troubled; I am bowed down greatly; I go mourning all the day long.

I am troubled (literally, I was bent, נַעֲרַרְתִּי). All the sins of this humanity which I have taken upon Myself have collected as a heap of waters: they pour themselves down upon Me, and I need all Thy strength to bear up against their overwhelming force.

I am bowed down greatly. I am struck down under the blow of Thy hand, and I am brought into a low place. My body is prostrate: My mouth in the dust. The sins of all the generations of the sons of Adam press sorely upon Me.

I go mourning all the day long; or, All the day I have walked mournfully before Thee. What sorrow is like unto My continuous sorrow, only to end with My death?

7. For my loins are filled with a loathsome disease, and there is no soundness in my flesh.

For my loins are filled with dryness (נִקְלָה). They are scorched as with a fever heat. They are dried up. Thy fire hath consumed Me.

There is no soundness in my flesh. The Immortal One felt the unsoundness of mortality. He abhorred the corruptions of our humanity, and He longed that a change might come over Him. All our sins as leprous sores, our iniquities and our foolishnesses as fretting diseases, were painful to bear; yet He prevailed to heal that which had need of healing. Had He not taken manhood into union with Himself, the deadly wound of sin must have remained for ever.

8. I am feeble and sore broken: I have roared by reason of the disquietness of my heart.

I am feeble in consequence of clothing myself with the garment of mortality: *and sore broken* by reason of the burden that rests upon Me. Like a vessel that is moored, I have neither form nor comeliness. *I have roared by reason of the disquietness of my heart.* So oppressed was He by spiritual temptation, that He was driven out in the night season, to utter loud lamentations and strong cryings in the Holy Ghost unto the Father, with many tears.

9. LORD, all my desire is before thee; and my groaning is not hid from thee.

O my Father, all my desire is before thee. O Jehovah, none of these things have prevailed against Me, to quench My love towards the creatures of Thy hand, nor towards the earth, out of which they were taken. *My groaning* proceeds from My agony, both of body and mind, which cannot be concealed nor suppressed in Thy presence. Thou hast

seen My sorrow and My pain ; Thou hast heard my groaning under the heavy burden and curse that rests upon Me : the curse of a guilty world. Thou wilt accept Me, and for My sake wilt shew favour to the fallen world, groaning under the bondage of corruption ; casting out the usurper, Thou wilt recover it from his dominion.

10. My heart
panteth, my
strength faileth
me : as for the
light of mine eyes,
it also is gone
from me.

My heart panteth, as one that finds difficulty in breathing, when made to move under a load on the shoulders. Life laboured to retain its hold on flesh.

My strength faileth, or has forsaken me (עֲזָבוֹנִי). All these things, of which He complained, brought Him into the lowest estate of mortal weakness.

As for the light of mine eyes, it also is gone from me. His vision became dim by reason of continual sorrow, working daily on His human frame. His suffering for our salvation was beyond description. Sorrow quenched the light of life, and made all creation appear before Him under the cloud of God's anger. The bitter taste of death was upon His tongue, and its gathering darkness came down upon His vision.

11. My lovers
and my friends
stand aloof from
my sore ; and my
kinsmen stand afar
off.

My lovers, those who love Me ; My own disciples flee from Me. *My friends* and neighbours are sorely perplexed, thinking that some strange thing has happened to Me. *They stand afar off from my sore*, or stroke (נִגְעִי). All who were near and dear to Him failed Him when most their help was needed ; their love suddenly chilled ; friendship was inactive on His behalf, and His neighbours could not interfere to save Him ; all were petrified with astonishment when He whom they thought would have redeemed Israel was thus stricken, smitten of God, and afflicted.

12. They also
that seek after my
life lay snares for
me : and they that
seek my hurt
speak mischievous
things, and ima-
gine deceits all the
day long.

They also that seek after my life lay snares for me. On the one side, He experienced the coldness of lovers and friends, and on the other, the hatred of men, in whose hearts was malice of the deepest dye. In seeking after His life, or soul (נַפְשִׁי), they laid snares to take Him captive by means of the traitor. Their emissaries came upon Him when alone with His disciples. They chose the night season, a fitting time for their deeds of darkness, smitten as they were with judicial blindness, for Satan had entered into them.

They who sought his hurt spoke mischievous things against him.
 As He said, they hated both Him and His Father. They endeavoured to blacken His character, *and imagined deceits all the day long.* His presence being a torment unto them, the imaginations of their hearts were continually against Him, for they, having yielded to Satan, were his willing servants, and he did with them according to his will, in moving them to blaspheme God and His Christ.

13. But I, as a deaf man, heard not; and I was as a dumb man that openeth not his mouth. *But I, as a deaf man, heard not.* He never accused His own nation, nor upbraided them in His heart. He turned a deaf ear to all their false accusations. As the Lamb of God, He was dumb before His shearers, when they deprived Him of all honour as their King, and derided His claims; He opened not His mouth, that He might be offered up a willing oblation and satisfaction for the sins of the whole world.

14. Thus I was as a man that heareth not, and in whose mouth are no reproofs. He heard and answered not. In pity His spirit yearned over them, saying, "Why will ye die, O house of Israel?" and we know that even now His heart's desire and prayer is, that Israel may be saved, ~~that~~ eventually they may obtain mercy, through the mercy of the Lord in His perfected Church.

15. For in thee, O LORD, do I hope: thou wilt hear, O LORD my God. *In thee, O Jehovah, do I hope,* that Thou mayst bring back all the tribes to their land. I await the time for their deliverance, and for the restoration of the kingdom to the seed of Abraham, in whom all the families of the earth shall be blessed.

16. For I said, Hear me, lest otherwise they should rejoice over me: when my foot slippeth, they magnify themselves against me. Through His judgments, God has not yet suffered Israel to rejoice over His Son, but, at the end of this dispensation, He will bring them to repentance, when they will confess that the Father is in Him their true Messiah. They will look upon Him whom they have pierced, and believing in Him will receive the lower place of honour in the order of God's appointment.

When my foot slippeth, literally, in the moving of My foot in the path of humiliation, *they magnified themselves against me.* They rejoiced over Me as one that faileth in his mission, saying, "He is forsaken of God. Behold the end of the deceiver!"

17. For I am ready to halt, and my sorrow is continually before me. *For I am ready to halt.* Literally, I am destined even to My falling into the hands of wicked men. He resolved to fulfil the Scriptures of the prophets, who declared that He must thus suffer, and be cast down into death, in order to open up the ways of life.

My sorrow is continually before me. In the days of His flesh, His daily cup was that of sorrow, and He drank it to the very dregs; and though He cried out, "If it be possible let this cup pass from Me," yet He halted not, replying to Himself, "The cup which My Father hath given Me, shall I not drink it?"

18. For I will declare mine iniquity; I will be sorry for my sin. Again, He remembers that He was ordained as the true sin-offering, and He shewed unto the Father what He had done in taking the sins of mankind upon Himself, that He might remove them by the shedding of His own blood. He was a spectacle unto angels and unto men, confessing our sins as His own, and being punished even unto death for the iniquities of every man; thus paying those wages of sin which every son of Adam owed to his Creator.

19. But mine enemies are lively, and they are strong: and they that hate me wrongfully are multiplied. *But mine enemies are lively and strong.* Full of the vigour of the fallen Adam, and freely yielding themselves to the inspirations of the great enemy of mankind, they quenched not the spirit of evil, but turned their strength against Him, who was weakened in the way of mortality.

They that hate me wrongfully are multiplied; or, more literally, But Mine enemies, being lively and strong, have multiplied those who hate Me wrongfully. Thus the chief priests and others, who had power over the people, urged them to turn their strength against Him, who had neither injured nor oppressed any man. They instigated the multitude to cry out: "Crucify him, crucify him." Like huntsmen with their hounds, so did they turn the people upon Him, and ceased not until they had secured Him as their prey.

20. They also that render evil for good are mine adversaries; because I follow the thing that good is. What a true description of persecution is this! The cause of all unjust hatred from the beginning unto the end. Cain hated Abel because his own works were evil, and his brother's righteous. He

who did his brother wrong turned against Moses when expostulated with. *They who render evil for good are mine adversaries*, said our Saviour Jesus Christ. He thus declared His integrity and perfection. He pursued good, and turned not backward. God was the object of His desire as Son of Man. He fully followed His Father in all things, and exhibited His goodness. Dwelling in His bosom, He ever showed His unity with Him, the Good One.

21. Forsake me not, O LORD: O my God, be not far from me. *Forsake me not, O Jehovah, my God (אלהי), my strength. As Thy disciple I follow Thee in doing all things that are good. Leave me not, but let Thy power rest upon Me, and thus strengthen Me, that I may endure unto the end. Be not far from me. Be ready to help Me, and perfect Thou Thy strength in My weakness.*

22. Make haste to help me, O LORD my salvation. *Haste to help me, when all helpers fail. All have refused to minister unto Me. No physician draweth near to help Me, nor does any one approach to pour balm into My wounded soul.*

O Lord my salvation! O Adonai (אדני). Thou support of My being. By Thee I live, and am continually preserved. As man, I need Thy salvation, and Thou wilt manifest its power within Me, to overcome all Mine enemies, and to clothe My manhood with immortality and glory, that manhood which I have taken into My own being, as Thine only begotten and well beloved Son. O Father, glorify Thou Me, Thine incarnate Son, with the glory which I had with Thee before the world was.

PSALM XXXIX.

THE TRUE BURNT OFFERING.

To the chief Musician, *even to Jeduthun*, A Psalm of David.

To Him who hath the pre-eminence—to the man in whom the Father was well pleased. A Psalm for the Beloved.

1. I said, I will
take heed to my
ways, that I sin not
with my tongue: I
will keep my
mouth with a
bridle, while the
wicked is before
me.

Thus spoke the Word, who was bound in spirit through the power and presence of the wicked one, the destroyer of faith in men. In all His ways He sinned not, neither did He speak foolishly. He who sinned not with His tongue was the perfect man. *I will keep my mouth with a bridle*: I will hold it under the restraint of the Spirit of God, while the wicked one (רשע) is before Me, moving men to speak perverse things, and to watch Me that they may ensnare Me. He exercised that wise restraint which holds back the word, when that word might become an occasion of stumbling, or a cause of offence.

2. I was dumb
with silence, I held
my peace, even
from good; and my
sorrow was stirred.

I was dumb with silence. How expressive was that silence, the result of a grieved spirit! *I held my peace even from good*, when that good was perverted to evil. This restraint produced not joy, but rather grief, because of men's wickedness and unbelief.

My sorrow was stirred within, because My peace returned to Mine own bosom. I was troubled at the hindrance to the flowing forth of My words, which are spirit and life to them who will allow them to enter their minds, and abide in their hearts. He that believeth on the Son hath everlasting life. It hath already begun to manifest itself in his soul.

3. My heart was
hot within me,
while I was musing:
the fire burned;
then spake I with
my tongue.

My heart was hot within me. The holy fire fell upon Him as the prepared sacrifice. He was a whole burnt offering, without reservation. All was at the disposal of the Father, whose holy fire burned in His soul, and was borne in His heart, as the fire of the altar by the priest in the censer. While He was musing, *the fire burned* within Him, so that He was weary with holding in. The Son was ever obedient to the will of the Father, whether in maintaining silence, or in the utterance of His hidden mind.

4. LORD, make
me to know mine
end, and the mea-
sure of my days;
what it is; that I
may know how
frail I am.

Jehovah, make me to know mine end (קצו), my cutting off for the sins of the people, that the whole nation perish not. Make Me acquainted as Son of Man with the depth of Thy love, in giving Me for the redemption of the world.

Make me to know the measure of my days (ומדת ימי): of the days of

My flesh, *that I may know how frail I am*; or that the weakness of humanity may not hinder Me in the accomplishment of My will.

I am sorely straitened until My passion is accomplished.

5. Behold, thou hast made my days as an handbreadth; and mine age is as nothing before thee: verily every man at his best state is altogether vanity. *Selah.*

Behold, thou hast made my days handbreaths (טפוחות). Being generated man, He was made to experience the shortness of time allotted to Him on the earth, and how rapidly it passed beyond recall. The measure of each day is as a handbreath, spreading itself over a very limited space.

Mine age is as nothing before thee. The age of His manhood was but of short duration compared with that of others. He was but a young man when He had finished the work which the Father had given Him to do, for He was cut off in the midst of His days.

Surely every man at his best state is vanity. Man in his best estate, and flourishing in the plenitude of his power, and in the pride of life, is altogether vanity, or mortal.

Jesus by His death put an end to the vain thing called flesh and blood, and at His resurrection developed a new creation in the strength of immortality. Human life is now but a breath that passes through the nostrils, and is gone. It is a vapour, that spreads over the earth for a little while, and then vanishes away. A day is but as a handbreath, and little can be grasped during its duration; but the sleep which closes thereupon is followed by renewed life, a sign of the awakening of man, in the morning of the blessed resurrection. In the mind of the natural man, the future and eternal are of less account than the present and transitory; he lives in time as if he were its creature, forgetting that he is made for eternity.

Selah. Well may we direct our minds to the consideration of this important matter. True elevation of the human spirit consists in looking from the present to the future, and in so using the present that we may be prepared for the kingdom and glory of Christ.

6. Surely every man walketh in a vain shew: surely they are disquieted in vain: he heapeth up riches, and knoweth not who shall gather them.

Surely every man walketh in a vain shew. His natural life is corrupt; his bud expands into the flower of sin, the fruit of which is death. Every man, in his natural body, is an image of the fallen Adam, and the earthly must be changed into the heavenly, when it will be no more a vain shew. Jesus has accomplished this great work, having consented for a time to wear the

image of the earthly, to walk in the likeness of sinful flesh (Rom. viii. 3, 4), that He might, through His righteousness and resurrection, prevail to change it into a heavenly and an abiding form.

Surely they are disquieted in vain. They are troubled for a mere breath, and passing shadows. Men who labour only for the present are disquieted in vain, not laying up for themselves treasures in heaven; when their earthly riches fail they are poor and destitute indeed.

He heapeth up (riches); or, he will heap up (יִצְבֵּר) treasures, and is ignorant of their future destination, or the use that will be made of the fruit of his labours; for riches are "cast into the lap, but the whole disposing thereof is of the Lord" (Prov. xvi. 33). What is the end of this accumulation in which all are engaged, but disappointment, defeat, and failure. God will dispose of all things as it pleaseth Him. There will be a fearful reckoning at the end.

Thus writes the Apostle James (v. 1, 2, 3): "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are motheaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days."

7. And now, *And now what have I to expect, O Adonai (אֲדֹנָי)?*
LORD, what wait I for? my hope is in thee. O Adonai, Thou who art the foundation of My strength, who sustainest Me in all My ways in this mortal estate, is not My expectation and My hope the recovery of the highest form of creation in the redemption of men? *My hope is in thee;* the spirit of hope ever lifts Me up above the mortal to Thee, who art immortal.

My hope is in thee, that this clothing of dishonour may be exchanged for one of glory; that this weak vessel may be raised in power; and this natural body changed, and become spiritual, no more to be confined within the limits of natural laws.

8. Deliver me *Deliver me from all my transgressions.* He fervently sought help from His Father, that by the sacrifice of Himself He might make an end of sin.
from all my transgressions; make me not the reproach of the foolish.

Make me not the reproach of the fool (נָבָל) Nabal. Wisdom endureth not folly. The reproach of fools is difficult to bear. The fool is one who is willingly ignorant of that which

floweth to men through the incarnation of divine wisdom. The fool being wise in his own conceits, laughs at the self-sacrifice of the righteous, being ignorant of the Proverb (iii. 35): "The wise shall inherit glory: but shame shall be the promotion of fools."

9. I was dumb,
I opened not my
mouth; because
thou didst it.

In these words there is an expression of perfect confidence in His Father, as well as a complete surrender of Himself to His will. He came not of Himself into the world, to suffer and to die for the sins of the human family. It was His Father who sent Him.

Thou didst it. It was the Father who led Him into temptation, to prove His inherent virtue, and who also put Him to grief. His enemies could have had no power against Him, unless it had been given them from above. He acknowledged the evil as well as the good from the hands of His heavenly Father. Therefore He said, *Thou didst it.*

10. Remove thy
stroke away from
me: I am con-
sumed by the blow
of thine hand.

Remove thy stroke away from me. Again He expresses an earnest desire for the accomplishment of the work given Him to do. He prayed that He might be delivered from the stroke of sorrow, and of death, which finally separated soul from body; therefore, He sought that the breach might be healed in their eternal and blessed union at His resurrection.

I am consumed by the blow, or conflict (מחנה), of thy hand. The Father had turned all against Him, and He had to endure a great fight of affliction with all the powers of darkness. The conflict consumed Him, for the spirits of evil were as flames of fire kindling upon Him, and He was much amazed and tormented.

11. When thou
with rebukes dost
correct man for
iniquity, thou
makest his beauty
to consume away
like a moth: surely
every man is va-
nity. Selah.

When thou with rebukes dost correct man (איש), the man of dignity, for iniquity—for the iniquity of that nature which He assumed—thou makest his beauty to consume away like a moth, fretting a garment and destroying it. Doubtless as a perfect man, conceived of the Holy Ghost, Jesus had great natural beauty, but this beauty withered away before the blasts of His Father's rebuke.

Thou makest his beauty, or his desirableness (חמור), to fade as the moth. Thus perished like a moth the beauty of mortality, but not without leaving the seeds of a future living development. From the decay and death of the natural, the spiritual body arose, and became

beautiful, as the winged creature of heaven is beautiful in the development of all its parts.

Surely every man is vanity, or mortal. Such was Adam, and such are all his posterity; excluded from Paradise, with no hope of return in flesh and blood. His nature must die, and be changed, before it can enter the kingdom of heaven. There must be a new birth, producing a new hope, which will be confirmed and fulfilled at the end. Then shall man no more be vanity, but shall again enter Paradise with joy.

Selah. This is worthy of universal acceptance; for it will produce true elevation of mind.

12. Hear my prayer, O LORD, and give ear unto my cry; hold not thy peace at my tears: for I am a stranger with thee, and a sojourner, as all my fathers were.

Hear my prayer, O Jehovah. It was such a prayer as no other being could offer, for it was the prayer of the Son of God made flesh.

Give ear unto my cry. It was such a cry as the ear of the Father had never before heard, for it was the cry of His own incarnate Son, encompassed by mortality, and enduring therein such agony as had never before fallen to the lot of man.

Hold not thy peace at my tears. They were such sinless tears as had never before been shed by mortal eyes. He who shed them was the man that was Jehovah's fellow, and they were the outpourings of pure sorrow, produced by the movement of the spirit of divine love, which melted His heart to tenderness, passing the love of women.

Hear, and accept Me in the true condition of man, *for I am a stranger with thee, and a sojourner, as all my fathers were.* I am according to the flesh a true son of Abraham, Isaac, and Jacob; each of whom confessed that he was a stranger and sojourner before Thee in his day and generation. They looked for rest in a heavenly kingdom, which should come down to them on the earth, though that earth be now under the curse, and ruled over by the prince of the power of the air. They knew this was not their rest. He was a pilgrim as the patriarchs, and even more, for He had not where to lay His head, save as the Father provided for Him. A stranger like Abraham, a sojourner like Isaac, and a wanderer like Jacob. Though He came to His own things, which He had established in His own inheritance, His own people received Him not (εἰς τὰ ἴδια ἦλθε, καὶ οἱ ἴδιοι αὐτοῦ οὐ παρέλαβον. John i. 11).

13. O spare me, that I may recover strength, before I go hence, and be no more. *O spare me, that I may recover strength.* Surely this is the cry of one exhausted with agony. Almost pressed beyond measure in the garden of Gethsemane, He asked for time, like the wearied wrestler, that He might recover His strength. He was weakened in that fearful conflict which He waged against all the powers of darkness, when every fallen spirit bore down upon Him to enervate Him, and, if possible, withdraw Him from His last struggle on the cross with the king of terrors; for, their master vanquished, what would become of them? He sought an answer to His prayer that He might welcome death, and overcome him who had the power to inflict it, before He left the earth. Forty days after His resurrection He was no more seen upon it. He was no more seen in flesh and blood, for in Him it is a new creation. Mortality is totally and for ever destroyed, being absorbed in immortality, in the person of Jesus of Nazareth.

The words carry us on to the cross, and standing there we hear Him saying (דשע ממני), O my Father, turn away Thy threatening countenance from Me, and I will take comfort (ואבליגה). Hide Thy frown from Me, and I will be comforted, and commit My spirit unto Thee, before I leave this mortal tenement to receive a permanent and blessed change, and abide with Thee in Thine everlasting glory.

PSALM XL.

CHRIST HATH APPEARED TO PUT AWAY SIN, BY THE SACRIFICE OF HIMSELF.

To the chief Musician, A Psalm of David.

For the Victor. A Psalm for the Beloved.

1. I waited patiently for the Lord; and he inclined unto me, and heard my cry. *I waited patiently for Jehovah.* Who is the speaker? Christ by the prophet: as it is written, the Spirit of Christ in the prophets enabled them to testify beforehand, not only of His sufferings, but of the glory that should follow (1 Peter i. 11). Jesus kept the word of the Father's patience. He waited upon Him to bring Him to the termination

of all His sorrows. He endured until the appointed time, and He waited not in vain. The Father inclined unto Him, and heard Him even from the lower parts of the earth. The time to favour Him had come, yea, the set time; therefore He said:—

2. He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings.

He brought me up out of an horrible pit (מִכּוּר שִׁבּוֹן), from the tumult and groans of the under world. He brought Me up from the horrible noise and yells of defeated demons, who retired before Me. He made a show of them openly, as His vanquished enemies. He was mighty in death and prevailed.

He hath brought me out of the miry clay. He has raised (וַיִּקַּח) *my feet upon a rock.* The Father raised Him from the thick darkness, and from the belly of hell, out of which He heard the growlings of evil spirits, which like wild beasts of the forest sought to seize Him for their prey. As a man raised out of miry clay, out of a horrible pit, in which were poisonous creatures ready to feed upon Him, and placed upon an eminence beyond their reach, so the Son of Man was raised by the glory of the Father, above the powers of the world, the flesh, and the devil.

He hath established my goings. He, by the power of His immortality, has made Me to stand upright on the earth. All the power of the enemy is bruised under My feet, and, behold, that flesh which through sin had become the lawful prey of the enemy, is, through righteousness in Me, now lawfully redeemed: for as by man came death, even so, by man, the Son of God made flesh, has come the resurrection from the dead. In Me manhood hath become the rod of the power of God, more mighty than the rod of Moses; more powerful than the spear of Joshua, the captain of the hosts of the Lord.

3. And he hath put a new song in my mouth, even praise unto our God: many shall see it, and fear, and shall trust in the Lord.

And he hath put a new song in my mouth, even praise unto our God. The new song can be sung only by those whom God hath raised from the dead. It is the song of redemption, even praise unto God for deliverance from death. It was offered by Him to our God. He identifies Himself with His people, who should come after Him. It behoved Him in all things to have the pre-eminence as the Firstborn from the dead. The praise which ascended to God was such as He delighted to receive, for it ascended from the lips of a man who had tasted death for every man, and

who now, by His resurrection, stood as the Conqueror, not only of sin, but of death and of Hades, and who had taken the keys thereof into His own possession.

Many shall see (רִאוּ רַבִּים). Many shall see Him as the Conqueror of death. Many bodies of the saints saw Him after His resurrection, and went and showed themselves in the holy city. Also five hundred brethren in mortality saw Him at once; and He longeth for the time when the many thousands of His saints shall awake from their sleep and see Him as He is.

Many shall see and fear. The nations will bow before Him. They will reverence Him when they see Him in His majesty. It will not be a distressing fear, but a fear expressive of confidence, which will possess them. They shall fear the Lord and His goodness. The Spirit of the fear of the Lord will be poured out upon all flesh.

4. Blessed is that man that maketh the Lord his trust, and respecteth not the proud, nor such as turn aside to lies. *Blessed is the man, or, O the blessings of the mighty man* (דַּוִּדָּר), the God-man, who hath made Jehovah His confidence and His refuge, who never doubted His Father's word, nor ignored His name. All tried to break the bond of union between the Father and the Son, and could not for a moment prevail. The victory by which He overcame was faith.

He respecteth not the proud. He did not look upon them with favour. He loved not their arrogance, for He was meek and lowly in heart, and humbled Himself unto His Father's word, submitting Himself to His will in all things. He turned from those who turned aside to lies, and made void the Word of God with their falsehoods. Jesus repudiated and testified against those that declared in pride that their way was God's way, calling upon men to walk therein, and receive their teaching as divine.

5. Many, O Lord my God, are thy wonderful works which thou hast done, and thy thoughts which are to us-ward: they cannot be reckoned up in order unto thee: if I would declare and speak of them, they are more than can be numbered. *Many, O Lord my God, are thy wonderful works which thou hast done, or, Great things hast thou done, O Jehovah my God* (רַבּוֹת עֲשֵׂית אֱתָהּ יְיָהוָה אֱלֹהֵי). Great things hast Thou done, O Jehovah, my strength. Not only did He review the great works of God on behalf of men recorded in the Scriptures of truth, but also His thoughts, or devices, to us-ward; those hidden thoughts expressed by word through the lips

of His servants, the prophets; those goodly devices, planned to effect man's deliverance through His incarnate Son, for they are, said our Lord, towards us (אלינו), the Head and the members, the one entire and perfect Christ. This is the great mystery which was hidden in old time from the sons of men, but is *now* revealed unto the Church by the Holy Ghost sent down from heaven.

They cannot be reckoned up in order unto thee; or, There is none to set in order unto Thee (אין ערך אליך). All have hitherto failed, but now the man raised from the dead will do it, for He is the Wonderful Numberer; therefore, He continues, I will manifest (אגידה) Thy works, and will speak (ואגידה) Thy words. As Thine incarnate Son, I will receive Thy revelation, and by the Holy Ghost I will utter Thy words, for they are strong (עצמו) and will prevail. Thou wilt speak, and it shall be done: Thou wilt command, and all things shall stand fast. The thoughts of Thine heart are communicated to Me, Thy living Word, and they shall endure for ever; whereas the thoughts and devices of men shall perish. They are more than one can declare; therefore, O Father, Thou hast seen good to associate My people with Me, that by their mouths may be spoken all Thy words, and by their instrumentality Thy purposes of blessing towards Thy creatures and the works of Thy hands may be fulfilled.

6. Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt offering and sin offering hast thou not required.

Sacrifice and offering thou didst not desire, or, Thou hast not delighted in (חפצת). Though Thou hast appointed them, they are but earthly types which serve only to shadow forth My work in humanity. Thy thoughts are not multitudinous and vain, like those that arise in the foolish hearts of men, fruitless and unprofitable as chaff, but rather like the various seeds of Thy goodly creation, they have a power to produce after their kind, thus yielding the fruits of Thy manifold wisdom. Truth is mighty, and will prevail, for it is not an abstract principle, but an incarnation of the Deity, mighty to save. The blood of bulls and goats cannot perfect the inward conscience; it cannot raise men out of the death of trespasses and sins.

Mine ears hast thou digged, or bored (כרית), for me, that I may serve Thee. As a man looks upon his wife and children as his own flesh, so have I looked upon the children of men; they are partakers of flesh and blood, and I have taken the same nature into

union with Myself. A body hast Thou, O Father, prepared for Me in conjunction with the Holy Ghost, in which I consent to do Thy will. When the Hebrew slave, in his love to her who was united to him, and to them who were his offspring, refused to go out free, but willingly consented, with the approbation of the judges, to serve his master for ever, he was brought to the door of his lord's house, who bored his ear through with an awl, as an outward sign that the ear of that servant was for his voice alone; so did our Saviour take a body of like substance with the children of men, that He might hear as a man His Father's voice, serve as a man His Father's will, and abide man for ever; the visible image and likeness of the invisible God. He served as one without reputation, as a slave, that He might redeem us from bondage, deliver us from dishonour, and bring us to His glory. He could act either in the liberty of a freeman, or in the bondage of a slave, and He chose the latter, that we might be set at liberty.

Burnt offering and sin offering hast thou not required, or, Thou hast not asked for (שאלה). Thou hast not required that they should continue before Thee. Thou hast accepted them at the hands of men as sacrifices, by which they might devote themselves to Thee, whilst looking forward to the time of reformation. In the fulness of time Christ, the High Priest of God, came into the body prepared for Him, and by the power of that eternal life that was with the Father prevailed to offer that body fully dedicated to Him as the true burnt offering, a perfect holocaust, and thus proved Himself worthy to present Himself as the true sin offering in behalf of the sins of the world.

Then said I, Lo, I come: in the volume (or roll
7. Then said I,
 Lo, I come: in the
 volume of the book
 it is written of me, *במגלת) of the book (of the law) it is written of me.* All concerning My incarnation, My suffering in the flesh, My resurrection, and My abiding glory. To whom are these words addressed? They are spoken to the Father by the Son. It is one person in the blessed Trinity speaking to the other; no human, but a divine person, existing before all time. "Lo, I come," He said. He came not of Himself, neither as the thief to kill nor to destroy, but as the Giver of life, to communicate it to sinful man, and as the Saviour to deliver him from the punishment of eternal death. The Father sent the Son to do His will, and the Holy Ghost prepared for the Son of God a body in which He might abide for ever. Glory be to the Father, to the Son, and to the Holy Ghost.

In the volume (or roll כְּתוּבָה) of the book it is written of me. All that Moses has written concerning the various sacrifices has reference to Me. The book of the law and the prophets contains a testimony of My work, set forth in carnal rites and ceremonies. He offered a sacrifice better than the burnt offering, the sin offering, or the peace offering; better than any other sacrifice that was offered under the law. Christ is the end and object of the law. He alone is the Perfect One, the antitype of the whole burnt offering. He alone offered manhood, body, soul, and spirit, to His Father; from the hour of His birth until that of His death, He wholly surrendered Himself to the flames of divine love, giving up His whole life to the glory and service of God. Thus He was prepared to present Himself as the true sin offering. By the Eternal Spirit He offered Himself in our nature. He suffered His enemies to shed His blood on the accursed tree. It is necessary to remember that there is no death to which a curse is attached by the word of God, but that of dying on a tree. "Cursed is every one that hangeth on a tree." Both Jews and Gentiles pronounced such accursed and ignominious. If the Lord had died any other death than that of crucifixion, there could have been no expiation, for the Scripture cannot be broken. The Lord alone did the work prefigured by the sin offering. He was both priest and sacrifice. He offered that which was prefigured by the bullock, in offering for Himself and for His house; and by the goat, for He took our sins, and confessed them as His own, and consequently suffered for them, though He was personally free from all sin. He fulfilled all that was prefigured by the ram, the head of the flock. As the Head of His people, He took His blood into the most holy place, sprinkled it upon the brazen and golden altars before the mercy seat. No other than the blood of Christ could do the things prefigured by the types and sacrifices under the law; the blood of bulls, of goats, and of rams could not penetrate the conscience, or inner man. In them God had no delight; but He delighted in His Son, who offered in Himself all that was set forth under the law in the various sacrifices; thus fulfilling the will of His heavenly Father in the truth of all those things prefigured by the same. It is also necessary to observe, that Christ, in offering Himself as the true burnt offering and sin offering to the Father, also offered those things which were prefigured by the peace and thank offerings. He alone is the Purifier, and they who will not submit to His cleansing have no part in Him.

The sum of the consideration of the work of Christ in the members of His mystical body is, that they are made partakers of His crucifixion and death, and also of His resurrection; being crucified with Him they live unto Him; therefore, the life of Christ can alone be manifested in crucified humanity. The crucified ones alone have developed this life, which hath saved them. Their souls, quickened with the same, have been received of the Lord Jesus. They have passed into the heavenlies, and are being kept by a merciful Creator, in hope of a blessed resurrection to glory and honour.

8. I delight to do thy will, O my God: yea, thy law is within my heart. Our Lord evidently refers to this prophecy in His Gospel, when He says "My meat and my drink is to do the will of him that sent me." He was more gratified, strengthened, and refreshed in fulfilling the good pleasure of His Father, than is a man in eating pleasant food, or in drinking an exhilarating beverage. He was truly the man after the Father's own heart.

Thy law is within my heart, or in the midst of my bowels (ברוך מעי). That law was the law of kindness, which made His bowels yearn over sinful men that they might be saved. The affections of His heart were spiritual, just, and good. Love in Him fulfilled the law, lifting it up, and making it honourable. The imaginations of His heart were continually pure and holy. He ever presented all the senses, faculties, and aspirations of manhood, as instruments of righteousness unto holiness. The Father said: "I find no fault in him."

9. I have preached righteousness in the great congregation: lo, I have not refrained my lips, O LORD, thou knowest. *I have preached righteousness, or borne tidings* (בשרתי), *in the great congregation*. Herein He speaks of Himself as the faithful and true witness, the Preacher of the everlasting Gospel of the blessed God.

In the great congregation. To the multitudes that followed Him, He spake as never man before had spoken, especially in the sermon upon the Mount, wherein He shewed that true righteousness is not merely righteousness exhibited in outward acts, but in the heart, and through the spiritual mind. He taught that the righteousness of the Gospel far exceeded that of the law, the former taking cognizance of external acts alone, but the latter of the thoughts and emotions of the heart, and of the imaginations of the mind.

I have not refrained my lips. He shunned not to declare the whole counsel of God, to whom He appealed as His witness, that He had withheld nothing communicated to Him by the Father, as His minister to the circumcision. Though, as regards men, He fulfilled an unthankful office, yet He did all in love to their souls, and in faithfulness to His heavenly Father, and, therefore, His work was accepted in behalf of the children of men.

10. I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation: I have not concealed thy lovingkindness, and thy truth from the great congregation.

I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation. The Father's righteousness in Christ was presented to men, and they could not receive it. His faithfulness in remembering the covenant that He made with Abraham they disregarded, and treated with contempt the Son of Man, who, according to the flesh, was the seed of Abraham, to whom the promises were made.

I have not concealed thy lovingkindness (thy grace חסד) and thy truth from the great congregation, but have made them to wonder at the gracious words that flowed from My lips. The sternest men could not resist their force, nor put them away with indifference. Even the publicans and sinners drew near to hear Him. In His last hour the hard heart of the thief was melted by the fire of His love in the midst of His sufferings; and the unbelieving centurion touched by His last superhuman cry, that he exclaimed: "Truly this man was the Son of God."

11. Withhold not thou thy tender mercies from me, O Lord: let thy lovingkindness and thy truth continually preserve me.

Thou, O Jehovah, wilt not withhold (לא-תכלה) thy tender mercies from me. As the second Adam, and as our representative, He pleaded with the Father, that in virtue of what He had done in and by our flesh, He would not withhold any of His tender mercies from Him as His incarnate Son, but that they all, in due time, might flow forth through Him, and spread themselves over the works of His hands.

Let thy grace (חסד) continually preserve me. In the two forms of grace and truth the Spirit of God manifests Himself. They are in full operation in Him, even to overflowing, and are the two precious things which sinful men most need. They flow out from Him to us in forgiveness, in cleansing us from all unrighteousness, and in

upholding us as His members in mortality, that He may eventually prevail to present all His people faultless before the presence of His glory.

12. For innumerable evils have compassed me about: mine iniquities have taken hold upon me, so that I am not able to look up: they are more than the hairs of mine head: therefore mine heart faileth me.

For innumerable evils have compassed me about.

The evils of the whole human race were allowed to accumulate upon Him, as upon the sin offering of old; and they were without number.

Mine iniquities have taken hold upon me. The ini-

quities of the flesh which I have assumed have overtaken Me (דשגוני), and I have called them My own, in order that men may receive those good things which belong to Me. Grace and truth ever upheld Him in His integrity, though He was thus made to bear our sins, and to confess them as His own before God.

I am not able to look up, or see (לראות). My sight is dimmed by the heavy pressure of the sins of the world resting upon Me, which weigh me down earthward, and cloud My heavenly vision. The darkness of death, which sin hath brought in upon all flesh, comes between Me and Thee, and is painful to bear. How truly Thou hast made Me to stand in the place of sinful men, in thus treating Me as the greatest sinner! Their iniquities have crushed Me by reason of their strength and virulence. They have smitten Me with a deadly wound. In My weakness humanity faints beneath them, and is unable to rise and cast them off.

They are more than the hairs of my head. Upon His sacred head, as upon the victim under the law, all our iniquities rested.

Therefore my heart faileth me. My heart faileth Me (or, it has forsaken Me עזבני). He felt the desolation of humanity, and found nothing therein to succour Him. But as humanity failed in strength, divinity came to His aid.

13. Be pleased, O LORD, to deliver me: O LORD, make haste to help me.

And it did please the Father to deliver Him from

His enemies, and to crown Him with glory and honour. He made haste to help Him, and to strengthen Him with immortality on the third day after His death; enabling Him in that humanity in which He had suffered to bring to light life, which had swallowed up death in victory. His resurrection escaped human observation, but not human consciousness, for the keepers of His body trembled at the tokens of His exit from the tomb, and became as dead men.

14. Let them be ashamed and confounded together that seek after my soul to destroy it; let them be driven backward and put to shame that wish me evil.

These are words of prophecy which Christ uttered as the Father's mouth to mankind, and they are addressed to such as will not repent of their evil deeds.

They shall be ashamed and confounded together who seek after my soul. Hereafter, they who pierced Him with deadly wounds, will see Him coming in the clouds of heaven, and will be ashamed and confounded; shame shall be their portion, and confusion will overwhelm them. Though mighty in their day of triumph, yet will they then cry bitterly with gnashing of teeth.

Let them be driven backwards. Those who have wished Him evil, and those who have delighted in it, will awake to shame and everlasting contempt, and be driven back from the gates of Paradise.

15. Let them be desolate for a reward of their shame that say unto me, Aha, aha.

They shall be desolate. They will be robbed of all they hold dear, of all that their souls desired. Desolation will be the reward of those who have delighted to point the finger of scorn against the Son of Man and His disciples.

16. Let all those that seek thee rejoice and be glad in thee: let such as love thy salvation say continually, The Lord be magnified.

Contrasted with the foregoing are those whom they scorned, those whom the world have not counted worthy of honour; who have sought God, and found Him in Jesus Christ; those who have loved the Father's salvation, which He hath wrought out in His Son in our human nature, will then rejoice and be glad in Him, who will receive them to the fellowship of His glory.

They will say continually: "*Let Jehovah be magnified* in the person of His Son," for they shall delight in being His messengers to call upon all in heaven, and in earth, and under the earth, to magnify Him who hath redeemed from the curse the works of His hands (Rev. v. 13).

17. But I am poor and needy; yet the Lord thinketh upon me: thou art my help and my deliverer; make no tarrying, O my God.

Returning from the vision of glory from beholding the joy set before Him, the Saviour, in the poverty of our nature reduced to the lowest ebb, by reason of our sins, exclaimed: *I am poor*, so that I need all that a man needs to help him. *Thou, O Father, art my help*, which truth I could not exhibit had I not come into the condition of creature-weakness.

Thou art my deliverer; therefore, I will not fear to descend to

death and to the lower world. Thou art My God (אלהי my strength). Tarry not, I beseech Thee, to shew forth the exceeding greatness of Thy power, in raising Me from the dead, and in setting Me at Thine own right hand in the heavenly places, that I may continue with Thee until the time when Thou wilt fulfil Thy promise to send Me forth as Son of Man, to inherit the throne of My glory.

PSALM XLI.

JUDAS THE TRAITOR.

"HAVE I NOT CHOSEN YOU TWELVE, AND ONE OF YOU IS A DEVIL?"

To the chief Musician, A Psalm of David.

To Him who hath the pre-eminence. A Psalm for the Beloved.

1. Blessed is he that considereth the poor: the Lord will deliver him in time of trouble. O the blessings of him who considereth (or beholdeth מַשְׁכִּיל the (רֵל) Poor One. Blessed is he who regardeth the Son of Man, who declared of Himself that He was reduced to such wretchedness, that though the foxes had holes, and birds of the air their nests, yet He had not where to lay His head. Blessed is he who is not offended in Him, who became poor in our flesh, that we might be enriched by Him.

As the Father delivered, Him His incarnate Son, when reduced to the level of humanity, and crowned Him with glory and honour, so will He deliver the poor in spirit; those who among the nations have recognised and received Christ's ministers, and the members of His body will He reward with His blessing, and will give them a place in His kingdom.

2. The Lord will preserve him, and keep him alive; and he shall be blessed upon the earth: and thou wilt not deliver him unto the will of his enemies.

Jehovah will preserve him from the power of the destroyer, and will keep him alive, so that he shall not inherit the second death, but shall be blessed upon the earth, when redeemed from all evil; when the Poor One shall be exalted in judgment, and shall

reign in righteousness, then shall all who have upheld His cause, and maintained His interest in humiliation, be blessed, not only in beholding the Son of Man, but in living and reigning with Him upon the earth (Rev. v. 10).

And thou wilt not deliver him into the will (or soul בנפש) of his enemies. He will for ever be separated by the great gulf between them.

3. The LORD will strengthen him up on the bed of languishing: thou wilt make all his bed in his sickness.

Jehovah will strengthen, or hold him up (יסערוני), on the bed, or couch, of languishing, or sorrow; on the place where the natural life is passing away. Jehovah will refresh Him with the hope of that resurrection life to come. Thou hast turned (הפכת) all his bed in his sickness, or in the decay of His strength, when reduced to the last extremity, thou wilt change His condition from restlessness to peace. Thou wilt take Him from mortality to Paradise, to await the fulfilment of the promise, that they who are in their graves shall come forth, and live again upon the earth. The word הפך signifies to change the condition, or form of a thing.

4. I said, LORD, be merciful unto me: heal my soul; for I have sinned against thee.

I said (exclaimed the Poor One, reduced to the lowest depths of affliction), O Jehovah, be merciful (or gracious) unto me (רחמי). Let the abundance of Thy grace flow unto Me, and fill Me as the substitute of sinners; heal my soul, stricken for the sins of mankind; restore to Me immortality; clothe Me with an immortal body, for Thou hast made Me to stand in the breach, by sending Me in the "likeness of sinful flesh," that, condemning sin therein, I might present it spotless to Thee.

Heal me, for I have sinned against thee; this flesh hath in all men sinned, and I suffer the consequences, even for the sins of Adam's posterity. It is this flesh against which Thou hast pronounced the curse, and shut against it the gates of Paradise. It is this flesh that brings Me so low, and hath placed Me in such a pitiable condition. I, who have united Myself to the substance of the sinner, identify Myself with his sin, and say: Heal my soul; for I have sinned against thee. I will open My mouth in confession for the sinful children of men. Surely there can be no greater evidence of Thy love to the world than this, that I consent to confess its sin, and to suffer as one who hath committed all sin, that I may bring it to an end by the sacrifice of Myself.

5. Mine enemies speak evil of me, because I am not what they have imagined their Messiah should be. When shall he die, and his name perish? I have disappointed their hope, I correspond not to their idea of their promised Messiah. I have even witnessed against their wresting of Scripture to their own destruction, therefore they speak falsely of Me as an evildoer, and say: Is this the man who will deliver Israel? Is this the form of the Son of God? We will not believe it. Away with Him from our sight.

When shall he die? We hate His pretensions, His manner of life, and His disregard of the persons of men. When shall His voice be silenced by death? *When shall he die, and his name perish?* The name of Jesus of Nazareth we will erase from the tablets of our memory, as utterly unworthy of a place thereon. *May his name perish everlastingly.*

6. And if he come to see me, he speaketh vanity: his heart gathereth iniquity to itself; when he goeth abroad, he telleth it. *And if he come to see me* (that is, the unbelieving natural man), to hear My words, to observe My works, and to ask concerning My authority and My mission, he is blinded by the God of this world; and led by idle curiosity, he cannot hear aright, and therefore *he speaketh vanity*; his words are nothing worth, proceeding from his own foolish heart, the imaginations of which are evil continually.

His heart gathereth iniquity (his), or perverseness, *to itself*, and therefore the man is defiled, and defileth others. He seeth all through a distorted medium, and, in a contentious spirit, treasures up wrath against the day of wrath. When he goeth abroad, he will speak perverse things; yea, although put to silence by wisdom, he will not be convinced. The foolish man will justify his own unbelief, until he persuade himself and others that his vanity is the stability of truth, and his folly the wisdom that cometh from above.

7. All that hate me, whisper together against me: against me do they devise my hurt. *All that hate me*, all who have not Thy love in their hearts, indulge in whisperings and backbitings against Me. They take counsel together, and in their darkness of unbelief devise evil; enslaved of the wicked one, they count Me as their enemy, because I have spoken to them Thy truth. *Against me do they devise my hurt.* They will only be satisfied with the shedding of My innocent blood. Many times hast Thou driven them back, because Mine hour had not come for the evil determined against Me to be fulfilled in My condemnation, and shameful death on the cross.

8. An evil disease, *say they, cleaveth fast unto him, or a matter of Belial* (דבר-בלעיל), is fixed firmly in Him. The power that is upon Him is from beneath. This man is inspired by a demon and is mad (δαυμόνων ἔχει, καὶ μάλ' ἐστὶν). The words of Beelzebub flow from His lips. The spirit of Belial is poured out upon Him, for He hath said: "Destroy this temple, and I will raise it up in three days;" again, "Whosoever keepeth my sayings shall never see death;" and once more, "Before Abraham was I am," therefore we know that He hath a devil, and speaketh falsely. *And when he hath laid down, he will rise up no more.* Let us take away His life, and we shall prove Him a deceiver: once in the grave, we shall see the end of His words.

9. Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me. *Yea, mine own familiar friend* (נֶאֱמָר שְׁלוֹמִי), one who was dignified by the Prince of Peace, one of My twelve apostles who companied with Me in all friendship, to whom I confided My missions, giving Him power and authority to minister for Me, and he who ate of My bread and drank of My cup, hath lifted up his heel against Me. Judas went out from the last supper, and obtained a band of men and officers, who accompanied him, and whom he drew after him as his heel; thus he exalted himself, that Jesus might fall into the hands of His enemies.

10. But thou, O LORD, be merciful unto me, and raise me up, that I may requite them. *But thou, O Jehovah, be gracious* (רַחֲמֵנִי) *unto me, and raise me up from the dead.* Crown Me with glory and honour. Cause Me to ascend to the right hand of Thy majesty, and give to Me power over all things visible and invisible, and I will requite them, that the words Thou didst cause Me to utter against them, their temple and city, may be fulfilled.

11. By this I know that thou favourest me, because mine enemy doth not triumph over me. *In raising Me from the dead, and manifesting Me as Thy Son, I shall know by experience that Thou delightest in Me, that My enemy, the devil, will not triumph over Me as his prey, and will not be able to retain Me in his stronghold.* To his dismay he will see flesh escape from him, and man stand over him in triumph for evermore.

12. And as for me, thou upholdest me in mine integrity, and settest me before thy face for ever. *In these words the same person who confesses our sin as His own, the Great Sin-bearer, also asserts His uprightness in the presence of His Father, who supported Him through every temptation, so that the*

enemy could find nothing against Him by which to claim Him as His own. He never succumbed to evil, neither in His will, in His word, nor in any outward action. He presented manhood upright before God, from the manger to the cross, and was sustained by the Father in His integrity and uprightness.

And thou settest me before thy face for ever, or, Thou wilt make Me to stand before Thee for ever. I shall stand before Thee, God and man in one person, for ever. Thou wilt look upon Me with delight, and for My sake wilt show the power of Thy love by Thy redemption, in gathering My people unto Me, and in delivering the earth from the oppression of the enemy. I have in My own person brought up manhood unto Thee, and also the earth, out of which it was taken, that Thou mightest make it the instrument of Thine almighty power, to draw out creation to Thyself, and to extricate the world from all the evil which has blighted and marred its original goodness.

^{13.} Blessed be the LORD God of Israel from everlasting, and to everlasting. Amen. *Blessed be Jehovah the God, the strength of Israel, from everlasting, and to everlasting;* from the beginning onwards through interminable ages of glory and blessedness. Thou wilt manifest Me as head over all things to My body the Church, through which I will extend my power to rule over angels and men, when the faithful dead of the sons of Abraham will arise and sing for joy, because of this manifestation of Thy redeeming love. Thine election in the Spirit will exclaim Amen; Thine election in the flesh will respond Amen; and thus the double Amen will be offered unto Thee by the sons of God, and by the sons of Abraham, whom Thou didst prepare to accompany them. By the Bride, and by the friends of the Bridegroom, will Thy joy be fulfilled. The celestial and terrestrial will each be glorified, and unite in blessing the God of heaven and earth, whose high praises will be on their lips, and dominion will be given them in their respective places. Then will Jacob rejoice, and Israel be glad, and both will sing the song of Moses and the Lamb, and then it will be seen that Thou, O God, art the Ruler. Thou in Me, and I in them, unto the utmost bounds of creation.

BOOK II.

FROM PSALM XLII. TO PSALM LXXII. INCLUSIVE.

THE
CHRIST OF THE PSALMS.

PSALM XLII.

"MY SOUL IS EXCEEDING SORROWFUL, EVEN UNTO DEATH."

To the chief Musician, Maschil, for the sons of Korah.
To Him who hath the pre-eminence, who giveth understanding. For the sons of Him who is pure in heart, and transparent as crystal.

1. As the hart panteth after the waterbrooks, so panteth my soul after thee, O God.
As the panting hart, chased by the hunters, and exhausted by fatigue, presses forward to the waters to restore his wearied limbs, so did the soul of Jesus, hotly pursued by His enemies, seek refreshment through the flowing in of the Holy Ghost, as the living waters into His inward being.

2. My soul thirsteth for God, for the living God: when shall I come and appear before God?
My soul thirsteth for God. His soul was dried up by reason of mortality. He panted in the struggle, and endured many a mental and bodily pang, and could find neither relief nor satisfaction but in the full possession of the living God. He sought that the Father would purge out of Him all our sins, which pressed upon Him so heavily in mortality, and cause that eternal life that was in Him to triumph over death, the penalty of man's transgression.

When shall I come and appear before God? When shall I enter the holiest, and appear before Thy face, O My God and Father? When shall I be hidden in Thy presence as the incorruptible manna in the tabernacle? As a man of Judah, I am forbidden by the law to enter the holiest place in Thy temple on earth, but Thou wilt not deny Me admittance "to heaven itself," that I may appear before Thee there on behalf of men. He longed that the Holy Ghost, by

whom He had been so wonderfully sustained in every conflict with the powers of darkness, might come down and bear witness to Him, and thus enable Him to take up manhood into the excellent glory, and display therein the majesty of the Eternal.

3. My tears have been my meat day and night, while they continually say unto me, Where is thy God? *My tears have been my meat day and night.* Herein we behold the Man of Sorrows. This is the language of Him who was appointed as the victim for the sin offering, who shewed forth His wondrous love in that He poured out His sorrowing soul unto God in behalf of the sons of men who rejected His claims, and said: "Shew us a sign from heaven? Come to us in a manner worthy of our Messiah. *Where is thy God?* Where are the attributes of Thy majesty attesting Thy mission, the thunders and lightnings of Sinai? Where is the trumpet of the archangel, announcing thine acceptance of God as the man of His choice? Where is Thy God?"

4. When I remember these things, I pour out my soul in me: for I had gone with the multitude, I went with them to the house of God, with the voice of joy and praise, with a multitude that kept holyday. *When I remember these things—the things* before mentioned had so fixed themselves upon His mind as to depress His human spirit. He sought refuge in the abiding love of His Father, which was poured without measure into His soul, and endeavoured to efface therewith the effects of their reproaches. He loved the people, walking in and out before them, with the tender care of a shepherd. He went up to the house of God, and worshipped with the multitude as a true son of Israel. His soul was uplifted from earth to heaven. Hearing the shouts of triumph and the sounds of praise, which in the solemn feast or holyday ascended to the God of Israel, He found solace in His afflictions. He looked not upon the creature, but upon the worthiness of the Creator, the true object of praise and thanksgiving. He saw of the travail of His soul in the multitude, who in the future should come to Him "out of every kindred, and tongue, and people, and nation" (Rev. v. 9).

5. Why art thou cast down, O my soul? and why art thou disquieted in me? hope thou in God: for I shall yet praise him for the help of his countenance. Who can doubt His fellowship with us in the utterance of such words as these? How truly He possessed a human soul which could sympathize with us in all our sorrows and afflictions! How truly, through the power of divine hope, His human spirit

was quickened into action, and out of weakness was He made strong!

Hope thou in God: for I shall yet praise him for the help of his countenance. He sustained Himself in the hope of praising His Father for that future salvation which should begin at His resurrection, and end in the deliverance of the whole creation from the effects of the curse. He knew that the Father would give Him His body, the Church, an election out of all nations during the interval between His two Advents, and that at the end He would send Him forth to take the dominion and the kingdom under the whole heaven, as predicted by the prophet Daniel (vii. 14, 27).

6. O my God, my soul is cast down within me: therefore will I remember thee from the land of Jordan, and of the Hermonites, from the hill Mizar. *O my God (אלהי), my strength, my God, my strength which resteth upon me (עלי), my soul will be bowed down (ושתחווה) unto death, and become exceeding sorrowful, therefore will I remember thee from the land of Jordan.* It was in all the country beyond Jordan that John the Baptist prepared the way of the Lord Jesus, at whose baptism in that river it is written, that the Holy Ghost descended and remained upon Him, and a voice from heaven was heard saying, "This is my beloved Son, in whom I am well pleased;" and it was at Bethabara, beyond Jordan, that John gave a special testimony unto Him as the Christ of God. Well might Jesus remember the Father from the land of Jordan! And from the Hermonites (הרמון), or the Hermons: a very high range of mountains at the northern extremity of the land, whence the springs of Jordan issue, and form on that side the boundary of the land. Jesus in the power of the Spirit, after His baptism, went as the minister of the circumcision to the extremity of the land. The Hermons looked upon Nazareth, upon Galilee of the Gentiles, whose inhabitants saw a great light, and also upon Tyre and Sidon, out of which cities many followed Jesus, because "of the great things that he did" (Mark iii. 8). Cæsarea Phillippi, situate at the foot of Mount Hermon, was also one of the places wherein our Lord taught, and manifested the presence of His Father, by His mighty works.

And from the hill Mizar (מצער) or, the little hill. Zion was little in comparison with the high mountain ranges of the north. Nevertheless, it was honoured by the presence of the Lord, when looking forward to the completion of His work on Calvary: He here insti-

tuted the sacrament of His body and blood. From the holy hill of Sion, Jesus might well remember the Father in all His gracious manifestations, and thus go on to His passion, filled with the assurance that He would not leave Him in that time of trial, emphatically called the hour and power of darkness, when this Scripture, as recorded in the following verse, was to be fulfilled.

7. Deep calleth unto deep at the noise of thy waterspouts: all thy waves and thy billows are gone over me.

Deep calleth unto deep at the noise, or voice (לִקְוִי), of thy waterspouts. "Deep calleth unto deep," recalls to us the time when God broke up the fountains of the great deep, and opened the windows of heaven, when the cries of those doomed for their sins to a watery grave were heard calling for help, the one to the other. The waters descending from above met the waters rushing up from beneath. What destruction of the firmament in the tumultuous meeting of the two waters, each rising and falling until "a shoreless ocean tumbled round the globe," and the world that then was perished (2 Peter iii. 5, 6). The sins of the antediluvians passed over Jesus, like the billows of the sea, for they formed a portion of those of the whole world, which He bore in His body on the tree; and when His human spirit left that body, He went and preached to those imprisoned ones who were sometime disobedient, when once the long-suffering of God waited, in the days of Noah, while the ark was a preparing. Their cry for mercy reached the Father's ear, and He remembered them for good in the descent of His Son into Hades, when the Son, as the lifegiving spirit, quickened those who had been judged according to men in the flesh (1 Peter iv. 6), that the same might be saved in the day of His appearing, who cometh to judge both the quick and the dead.

8. Yet the Lord will command his lovingkindness in the daytime, and in the night his song shall be with me, and my prayer unto the God of my life.

Yet Jehovah will command his lovingkindness in the daytime. He knew that in His own good time the Father would bring Him forth to the light of eternal day. He had given commandment, that the Son should not only lay down His life, but should also take it up again in humanity, and live therein for ever. And in the depth of sorrow, of darkness, and oppression, His song, the Father's song, is with Him, by which He communicates His joy to His people. "He giveth songs in the night" (Job xxxv. 10).

My prayer unto the God of my life. As the Father hath life in Himself, so hath He given to the Son to have life in Himself, in the selfsame substance of His eternal being. His prayer is addressed to the Father as the One Mediator, who hath united in Himself both the divine and human natures, and He standeth in the two, as it is written, "A mediator is not a mediator of one, but God is one." The Mediator must have an interest in each, and also a claim upon both. He must have power with God and with man. From the foregoing we learn that that which fits Him to be a Mediator is, that He abides not in the single essence of the Godhead, but, that having taken up manhood into God, He dwells for ever in both natures. The words also show us that Jesus served the Father day and night, continuing in prayer unto Him, who was the God of His life.

9. I will say unto God my rock. Why hast thou forgotten me? why go I mourning because of the oppression of the enemy? *I will say unto God my rock (סלעי)—He who lifts Me up above all that is against Me—Why hast thou forgotten me?* What a power there is in flesh to cause darkness to arise between the creature and the Creator, and to make him feel that sense of isolation, and also that horror of desolation that sin hath produced! He felt like a man forgotten of God, so truly did He stand in the sinner's place.

Why go I mourning because of the oppression of the enemy? How earnestly He pleaded with the Father against the adversary, whose spiritual oppression made Him sensible of His presence! He who oppresses man is the enemy, and He who delivers from oppression is God our Father, and our Friend. Had not Jesus passed through all this bitter experience in the fellowship of our nature, He could not have sympathised fully with His creature man.

10. As with a sword in my bones, mine enemies reproach me, while they say daily unto me, Where is thy God. *As with a sword in my bones, mine enemies, or oppressors, reproach me.* He was no stoic; He did not pass on unaffected with their reproaches, which were sharp as the thrusts of a sword into His bones. They sought to move Him from His integrity, that He might not stand up in full assurance of faith. Every day they taunted Him, saying, *Where is thy God?* Show us His noble works and we will believe. If Thou be the Christ, where is Thy power and glory? Where is all that which should attest Thy mission as the King of Israel?

11. Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God: for I shall yet praise him, *who is the health of my countenance, and my God.* *Why art thou cast down, O my soul?* He who could endure as a man, felt as man. His soul was bowed down with sorrow, and disquieted within Him, because of their cruel and malicious treatment. He overcame the trial by the power of hope, saying to His soul in the hour of affliction: *Hope thou in God.* Hope was in Him as the holy oil, that fed the flame of true devotion.

Thus continually sustained by the Holy Ghost, the incarnate Son ever clung to His Father, saying: *I will yet praise him* with songs of deliverance, *who is the health*, or salvation (שוער), *of my countenance*, and who will yet make My marred visage to reflect the brightness of His Glory, *for he is my God*, My strength (ואלחי). Through My union with Him the victory is certain, the reward sure, and the glory everlasting.

PSALM XLIII.

HE WAS WEIGHED IN THE BALANCES, AND NOT FOUND WANTING.

1. Judge me, O God, and plead my cause against an ungodly nation: O deliver me from the deceitful and unjust man. *Judge me, O God.* Wearied with the contradiction of sinners against Himself, His name dishonoured, and His claims disallowed, He turns from the nation to whom, as the minister of the circumcision, He was sent, and exclaimed: Judge Me, O Elohim, judge between Me and the men of this generation.

Plead my cause against an ungodly nation. He prayed the Father to plead His cause against a nation, which, under the form of godliness, was full of envy, malice, and all uncharitableness. He asked to be weighed in the balances of the sanctuary, conscious that the ungodliness of His adversaries would be as the dust of the summer threshing-floor, against the perfect talent of His righteousness, for He well knew a just balance is God's delight.

O deliver me from the deceitful and unjust man. No doubt Judas was a heavy burden upon His spirit; though numbered with the

twelve, yet he was a thief, and had the bag. He was unjust, a traitor, and he betrayed his Lord. If, when Judas went out from his communion, Jesus exclaimed, as one delivered from a great burden: "Now is the Son of Man glorified, and God is glorified in him." If God be glorified in Him, God shall also glorify Him in Himself, and shall straightway glorify Him. How much more so will God be glorified when the man of sin, the son of perdition, departs for ever from His presence, from His earth, and from the height of His usurped power? It will then be said: Since thou, O Lucifer, art laid low, no feller is come up against us (Isaiah xiv. 8). The whole earth will be at rest, and His redeemed will break forth into singing, because the Father, having heard the prayer of His Son, will then have delivered the earth from the man (מאיש) of deceit and iniquity (ועילור).

2. For thou art the God of my strength: why dost thou cast me off? why go I mourning because of the oppression of the enemy? *For thou art the God of my strength.* He trusted not in the flesh, which can give no support in the time of trial, but in God, the source of His strength; yet even with this assurance He complained that the Father treated Him as a castaway, and suffered men to do the same.

Why dost thou cast me off, as a desecrated vessel? Why go I mourning because of the oppression of the enemy? It was great humiliation on His part to consent, not only to come into the enemy's land, but to endure his oppression for our deliverance from his power. As a mourner, He went in and out before those whom the enemy stirred up against Him, sorrow-stricken by the spiritual oppression of the prince of the power of the air, and of this world.

3. O send out thy light and thy truth. Let Thy light shine into the midst of darkness, though the darkness comprehend it not. Let Thy promises made to Abraham, and to Me, his seed, be yea and amen for ever. "What is truth?" said Pilate to the Truth Himself veiled under the garb of mortality. He did not comprehend Him, or he would not have crucified the Lord of glory. God hath heard, and will hear, the prayer of His Son: "*O send out thy light and thy truth,*" to prepare the way for His coming, as King, unto the mountain of His holiness, *and to his tabernacles.* As He tabernacled in flesh, so He dwells by His Spirit in those whom the Father has

given Him, who are now members of His mystical body. He will come unto them again in the light which He hath received of the Father, and which will then burst forth in them in glory, as it did in Himself on the holy mount. The truth shall be established in them, in the power of that life which shall swallow up death in victory, casting out all that offendeth Him who is of purer eyes than to behold iniquity.

4. Then will I go unto the altar of God, unto God my exceeding joy: yea, upon the harp will I praise thee, O God my God. *And I will go unto the altar of God.* He looked forward to enter into the holiest to minister as High Priest before His Father in heaven, previously to His coming forth to minister before Him on earth. We read in the Book of Revelation of Jesus Christ, that when the veil was removed from the eye of the seer, he saw Jesus thus ministering in the presence of God. The prophet calls the altar the altar of Elohim, for the Father is the person addressed by the incarnate Son at that altar, where He prevails both as Priest and Sacrifice, and whence the Holy Ghost descends as a holy fire to purge away iniquity from those who seek to be prepared for the kingdom. The Son rejoices in God (El ֵל) with exceeding great joy, with joy that surpasses all our present powers of conception. The incarnate Son ministers before His heavenly Father in the fulness of that joy which the Holy Ghost imparts.

Yea, upon the harp will I praise thee. The instrument of praise will not be wanting when the heart is perfect before God. The harp of the sweet singer of Israel will arrest the glorified senses of manhood, and fill them with delight in the service of God. When the times appointed for enlightening the Gentiles shall have passed, and the mystery of godliness be perfected in an election out of all nations, Jesus will come forth as its head, and will manifest it to creation. He will come with His saints, in whom will be embodied the light and truth of God. They will proclaim Him King on the holy mount of Zion, and all the tabernacles of Israel will be filled with the sanctity of His presence. Then He will not behold iniquity in Jacob, neither will He see perverseness in Israel, for it shall be said, "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel!" He will then be the glory of His people Israel. He will sit as a Priest upon His throne, as King of Righteousness and Peace, the true and eternal Melchisedec, and before Him every knee shall bow, and every tongue confess that He is the Lord, the

visible Head of creation, to the glory of God the Father. Then shall be heard the voice of harpers harping on their harps, and singing the new song before His throne.

5. Why art thou cast down, O my soul? and why art thou disquieted within me? hope in God: for I shall yet praise him, *who is the health of my countenance, and my God.*

His spirit, thus carried into the future, might well exclaim, *Why art thou cast down, O my soul? Why art Thou in heaviness because of manifold temptations?*

Why art thou disquieted within me, like the waves of the sea disquieted by the violent blast?

Hope in God. Let hope lift Thee up, and lead Thee beyond present sorrow to future joy and deliverance. *Hope in God: for I shall yet give thanks unto him for the health* (or salvation *יְשׁוּעָה*) *of his countenance.* He will be seen as the Lord dwelling between the cherubim. The Father will be glorified in the Son, and the Son in the Father; and the Holy Ghost, as the Lord and Giver of life, will cause all to rejoice in the destruction of death, and in the triumph of the living God over the works of His hands. Corruption and defilement will no longer exist when the Pure One is exalted and triumphant, neither will the sickly hue of decay present itself before Him, who will look with delight upon all, and make them to rejoice in the full redemption of His love.

PSALM XLIV.

HE WILL CEASE TO SCATTER THE POWER OF THE HOLY PEOPLE,
AND WILL RESTORE THE KINGDOM TO ISRAEL.

To the chief Musician for the sons of Korah, Maschil. To Him who hath the pre-eminence. To the sons of the Clean One. He that readeth let him understand.

1. We have heard with our ears, O God, our fathers have told us, *what* work thou didst in their days, in the times of old. *O God, we have heard with our ears.* Thy words have entered our souls. The report of Thy marvellous works has penetrated our hearts. We have ears, and have heard, and understood the former things, the glad tidings from our fathers, whom Thou didst deliver

from the oppression of the enemy. They have declared the mighty work of salvation, which Thou in the times of old didst work out before them, and for them.

The children of Israel looked back to the time when God brought them forth out of the house of bondage with mighty power, and delivered them from Pharaoh and his hosts, and from the perils of the wilderness, that He might lead them into the land of promise, and there constitute them as His nation.

The fathers were commanded to keep the passover in commemoration of this event, they and their sons for ever (Exodus xii. 24). By this memorial they were to teach their sons, that by strength of hand the Lord brought them out of Egypt, the house of bondage, and the iron furnace.

2. *How thou didst drive out the heathen with thy hand, and plantedst them; how thou didst afflict the people, and cast them out.* *Thou with thy hand didst drive out the Gentiles.* With Thy mighty power, as the Judge of the whole earth, Thou didst drive out the seven doomed nations for their wickedness, and in their stead Thou didst plant the children of Israel to be a witness for Thee against all the abomination of the Gentiles.

Thou didst afflict the people (לְאֻמִּים), the seven nations, and didst cast them out; or rather, didst cause the children of Israel to take their place, when Thou didst plant them as a noble vine, to shoot forth branches (וְהִשְׁלַחְתָּ), and to fill the land.

3. *For they got not the land in possession by their own sword, neither did their own arm save them: but thy right hand, and thine arm, and the light of thy countenance, because thou hadst a favour unto them.* *Not with their own sword did they obtain possession of the land.* They could not say, with our good swords we obtained possession, and with them we will claim our rights, independently of Him who did the work for us; for He was the owner of the land, and He gave it unto them.

Neither did their own arm save them. Fear and dread fell upon the inhabitants of Canaan. By the greatness of the arm of the God of Israel, they were still as a stone. He held them as it were bound by a spell, from which they could not withdraw themselves.

Thy right hand, and thine arm, and the light of thy countenance. His right hand became glorious in power. It dashed in pieces the enemy. The lifting up of the arm of an old man, such as Moses, and the stretching forth of His rod in obedience to God's word, produced wonders. The laws of nature were arrested in their

course, and made subservient to His will, who having constituted them, is subject to none. The same may be said of Joshua. There was no inherent power in that mortal arm, or in that spear, yet we read that God wrought marvels when the arm of Joshua, in obedience to His word, stretched forth the spear. His arm in Joshua, His right hand in Eleazar, and the priests, and the light of His countenance, who shone from between the cherubim, made the walls of Jericho to fall, so that God opened an effectual entrance into the land, and finally dispersed and destroyed the former inhabitants. All this He did because He had a favour unto them who were beloved for their fathers' sake, to whom the promises were made. Especially did He remember the oath which He swore unto Abraham, to make of him a great nation, because he had obeyed His voice.

4. Thou art my King, O God, O Elohim (אלהים). The Father is the invisible source of power to the Son. King, O God: command deliverances for Jacob. The Son is the visible monarch of all, and the Holy Ghost is the effectual means for the accomplishment of all the purposes of God. When the children of Israel can say this in deed and in truth, they will then look upon and acknowledge Jesus, the seed of Abraham, as King, and will be enabled to say: Command the salvation (שְׁמוּעָה) of Jacob the supplanter, for Jacob will then be used of God to supplant the Gentiles. His land shall no more be trodden under their feet. He will cast out of them the evil spirit of infidelity. He will rebuke their intemperate zeal in going about to establish their own righteousness; it will be entirely subdued when He shall remove from them their iniquity in one day. Their sins, like the spots of leprosy, will depart at His word, and as the prophet Joel declares, the Lord will cleanse their blood that He has not cleansed: for in that day He, in the person of His incarnate Son, will dwell in Zion (Joel iii. 21).

5. Through thee will we push down our enemies: through thy name will we tread them under that rise up against us. *By thee will we push down, or rebut (נִגְרוּ), our enemies.* As the horned animal tosses the dog in the air, and throws it to the ground, so will we push down our enemies. *In thy name (בְּשִׁמְךָ) will we tread them under that rise up against us.* There is One, of whom it is written, I have put My Spirit upon Him. He calls Him His servant because He took upon Himself that form. He also desig-

nates Him His elect, His only begotten Son, in whom His soul delights, and with whom He was well pleased during the days of His flesh. It is in His name, as King of the Jews, that He will bring forth judgment to the Gentiles, and enable His ancient people to tread them under that rise up against them. These things shall be accomplished when the times of the Gentiles are fulfilled.

6. For I will not trust in my bow, neither shall my sword save me. Not by the power of any word shot out from the lips, neither by any material projectile used in warfare, signified by the arrow, nor by any cutting instrument designated by the sword, will they prevail to take their inheritance.

7. But thou hast saved us from our enemies, and hast put them to shame that hated us. As it is written, the Father will not save them by bow, by sword, nor by horsemen, but by sending to them their King, their Lord, and their God. Their past deliverances from their enemies, or distressors, is to them the assurance of their future salvation from the hands of all that hate them. That which the Lord said to Joshua, will He say to Jesus, as the King of the Jews, and the Captain of their salvation: "There shall not be any man able to stand before thee; I will not fail thee, nor forsake thee;" for Jesus hath done all that is written in the book of the law, and hath kept the covenant of His God.

8. In God we boast all the day long, and praise thy name for ever. Selah. *In God we have boasted, or praised (הללנו), all the day long.* As we have done in the time of our past prosperity, even so will we do when restored to Thy favour.

And in thy name we will give thanks for ever (ושמך לעולם נודה). In the name of Jesus, which is now highly exalted in Heaven, they will give thanks to the Father, who will grant His Son to them for the blessing of the whole earth. There will never again be danger of apostacy. In old time, it is written, their kings made them to sin; but in the age to come, the Lord Jesus, who will be their King, will make them to serve in righteousness and true holiness.

Selah: Lift up thy mind to this, and meditate upon the purpose of God in His ancient people.

9. But thou hast cast us off, and put us to shame; and goest not forth with our hosts. The two families of Israel and Judah, which the Lord hath chosen, He has also cast off; therefore, the Gentiles have despised them,

and have destroyed their political existence. For their sins have they been cast away and put to shame. They are no more able, as an armed force, to maintain their rights as a separate nation in their own land.

10. Thou makest us to turn back from the enemy: and they which hate us spoil for themselves. *Thou wilt turn us backward (תשיבנו אחור) from the enemy, or distressor.* The Lord by the mouth of Moses threatened that He would do this thing if they sinned against Him, consequently He has removed them from their place into all the kingdoms of the earth (Deut. xxviii. 25).

They which hate us have spoiled (שבו) for themselves. God hath given their substance and their treasures to the spoilers, and that without price, and these things have come upon the tribes of Israel in all their borders because of their sins.

11. Thou hast given us like sheep appointed for meat; and hast scattered us among the heathen. *Thou hast given us like sheep for food.* They rejected the Lord Jesus, the "promised Heir, the seed of Abraham, therefore the Father prepared them like sheep for the day of slaughter by the hand of the Romans, and since that period Cæsar hath been a cruel lord unto them. *Thou hast scattered us among the Gentiles.* This also He hath done as He threatened by His servant Moses, and also by Him who was the prophet like unto Moses, who declared that this judgment would rest upon them until the times of the Gentiles and their kings should be accomplished (Luke xxi. 24; see also Daniel ix. 12). At the conclusion of these times the mystery of godliness will be perfected, when He will return and seek out the lost sheep of the house of Israel, and bring them back to their land (Ezekiel xxxiv. 12).

12. Thou sellest thy people for nought, and dost not increase thy wealth by their price. *Thou wilt sell thy nation (תמכר-עמך) without wealth, and hast not increased, or become great, or honourable, by their price.* The Jews ever served themselves, rather than the Lord who redeemed them. As they have sold themselves for nought, so writes the prophet, they will be redeemed without money. He gave nothing to the nations for their judgment, and He will give nothing for their redemption. He was not enriched by their spoil, and all those who oppose their return will be impoverished. In the scattering of Israel, He relaxed His hold upon the earth. In the gathering of Israel He will constitute

them His elect nation, and by them will subdue the earth unto Himself.

13. Thou makest us a reproach to our neighbours, to them who lived near them. God hath fulfilled His word which He spoke by the prophet Jeremiah (xxiv. 9), that He would deliver them into all the kingdoms of the earth for their hurt, to be a reproach, a proverb, and a taunt in all places of His dominion, *a scorn and a derision to them that are round about*. They have been held in scorn and in derision, not only by those who dwelt near them, but also by the surrounding nations, who fell upon them like thieves, and skipped for joy in the day of their adversity. Amongst all nations of the earth have they suffered.

14. Thou makest us a by-word (מזל), or a proverb, among the Gentiles. In the day that God appeared to Solomon after the dedication of the temple, and the manifestation of His glory therein, when all the tribes stood as one man before the Lord, He threatened that if they disobeyed Him, He would make them a by-word and a proverb among the nations. How literally has it all been fulfilled! Men have shaken the head at those who rejected the incarnate Word, when He made expiation for their sins upon the cross.

15. My confusion is continually before me, and the shame of my face hath covered me, dust. Can the subjects be disloyal, and the kingdom fall into ruins, and the king not suffer shame? He who is the King of the Jews and their representative before God, in looking upon the dishonour of His ancient people, beholds His own, and He is ashamed for their sake. He who identified Himself with them, still remembers them, and His heart's desire and prayer to God is, that Israel may be saved.

16. For the voice of him that reproacheth and blasphemeth; by reason of the enemy and avenger. Whose voice? *The voice of him who reproaches*, the accuser of the brethren, the blasphemer, who speaks against the purpose of God in men, in Israel, and in the Church. He is the enemy of God and men, and especially of God in His relation to man. He is the avenger, the punisher, for He hath the power of death. We have

here a description of the fourfold character of the wicked one. There is One who will cast him down into silence, because He, the Son of God in His own person, for ever kept him out of the flesh of Eve, and judged him thereby (John xiv. 30 ; xvi. 11).

17. All this is come upon us; yet have we not forgotten thee, neither have we dealt falsely in thy covenant. This verse must apply to Israel after the Spirit, called by St. Paul the Israel of God. No doubt at the beginning of the dispensation the infant churches which were in Christ contained numbers of converted Jews, who suffered many things of their unbelieving brethren, as did also the converted Gentiles of their kindred (1 Thess. ii. 14), and those who suffered for righteousness' sake could say: *All this is come upon us; yet we have not forgotten thee, our Redeemer, neither have we dealt falsely in thy covenant*; for we have received Thy testament in Thy blood, and have walked with a good conscience before Thee.

18. Our heart is not turned back, neither have our steps declined from thy way; *Our hearts are not turned back from thy covenant.* We have been true-hearted. We have found it the covenant of life and peace, through the blood which has been shed to make an atonement for all sin.

Neither have our steps declined from thy way, the straight and narrow way, which leadeth unto life. The new and living way which Thou hast opened up for us to walk in. Though exposed to many and sore persecutions, we have not turned either to the right hand or to the left.

19. Though thou hast sore broken us in the place of dragons, and covered us with the shadow of death. *Though thou hast sore broken us in the place of dragons*, the posterity of the old dragon, whose character is described in the 16th verse, the many accusers, blasphemers, and avengers, who, under a form of godliness, have brought forth evil fruit. These apostates, these dragons, have had their place, their seat, and great authority, headed up by the father of lies.

Thou hast covered us with the shadow of death. Though they have persecuted us unto death, yet Thou hast been with us through Thine indwelling love, by the Holy Ghost, and hast made us more than conquerors, in the hope of a final triumph over all those who have gone in the way of Cain, and have loved the error of Balaam for a reward, whose end will be similar to that which came upon Korah, and his company. This trinity of evil will be consumed by the

spirit of Christ's mouth, and destroyed by the brightness of His coming (Rev. xvi. 13).

20. If we have forgotten the name of our God (Elohim), which Jesus revealed, even the name of the Father, of the Son, and of the Holy Ghost; or stretched out our hands to a strange god; or stretched out our hands unto a strange god (אל El), or power. If we have sought unto any created power in heaven or in earth, for whom men have claimed divine attributes, instead of ever worshipping Thee, O Almighty God, then Thou wilt judge us.

21. Shall not God search this out? for he knoweth the secrets of the heart. This has always been the confession of the faithful. It is written that "God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil" (Eccles. xii. 14). He who knoweth the secrets of all hearts will, at the coming of His Son, bring to light every hidden thing of darkness, and will make manifest the counsels of the heart, and then shall every faithful man have praise of God.

22. Yea, for thy sake are we killed all the day long; we are counted as sheep for the slaughter. *Yea, for thy sake are we killed all the day long.* They who have served the Lord's Christ have constantly submitted themselves to self-crucifixion, a daily cross, a daily denial of the human will, has been that continual suffering from which the faithful have not swerved, that they might attain the crown of glory everlasting.

We have been counted as sheep for the slaughter. Whether they could effect their purpose or not, such have been the mind and disposition of the men of this world, whose spirits have been directed against the sheep of Christ in every age and dispensation. They have counted the pious, the devoted, the zealous, as sheep for the slaughter, as only worthy of death.

23. Awake, why sleepest thou, O Lord? arise, cast us not off for ever. *Awake, why sleepest thou, O Lord? arise, cast us not off for ever.* The blessed martyrs are represented as uttering this cry, and their words were heard and are recorded for our learning and instruction. "They cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth (Rev. vi. 10). Arise from thy Father's right hand." *Cast us not off for ever.* Leave not our bodies in the grave. Come forth and judge, and avenge us on our adversary.

24. Wherefore
hidest thou thy
face, and forget-
test our affliction
and our oppres-
sion.

Wherefore, or, *Why wilt thou hide thy face* from us, and let the wicked triumph? Hast Thou forgotten all the afflictions and oppressions which we have suffered on the earth for Thy name's sake? We are assured that God will hear the cry of His elect, who cry day and night unto Him. Though He hath long borne with them, yet at the end of the time of His long-suffering He will arise, and will speedily avenge them upon their adversary. He will swallow up death in victory in a moment, in the twinkling of an eye.

25. For our soul
is bowed down to
the dust: our belly
cleaveth unto the
earth.

For our soul has been bowed down (שדחה) to the dust, according to Thy word to sinful man: "Dust thou art, and unto dust thou shalt return." We have submitted ourselves to the first death, in full assurance that Thou wouldst not cause us to be hurt of the second. *Our belly has cleaved (רסקה) to the earth.* Mortality has made us to embrace our mother earth.

26. Arise for our
help, and redeem
us for thy mercies'
sake.

Now the cry ascends for the resurrection of the body. *Arise, O God, and let us arise. Arise for our help,* and not only for our help, but for our redemption from the grave; for the sake of Thy mercy fulfil that which Thou hast promised. Come forth from Thy Father's throne. Redeem us from the dust of death, O Thou who art the Resurrection and the Life, and thus to Thine everlasting grace add Thine eternal glory in bringing all Thy sons thereto, that they may live and reign with Thee in the excellent beauty and majesty of Thy kingdom.

PSALM XLV.

THE GREAT MYSTERY.

To the chief Mu-
sician upon Shos-
hannim, for the
sons of Korah,
Maschil, A Song
of David.

To Him who has the pre-eminence over the lilies (על-ששנים), or the pure ones, who is chief among ten thousand, and altogether lovely; for the sons of the Pure One, who have been deprived of their dignity of headship. For giving instruction concerning the dignity of the

Bride of the Lamb, the Queen of Heaven. A song of loves, of the love of Christ, and of His Church.

1. My heart is inditing a good matter: I speak of the things which I have made touch-
ing the king: my tongue is the pen of a ready writer.

My heart is inditing a good matter. He spoke not out of his own heart, but from the very Spirit of the Lord, anticipating His incarnation. Upon the fleshly tables of the heart of the royal prophet, the Spirit wrote concerning the matter of the King and His kingdom: I speak not, said he, of the things concerning myself, but concerning the King who shall come, the promised Messiah, the root and offspring of David.

My tongue is as the pen of a ready writer. The same Spirit that spake by his tongue, guided also his hand, and made it to write down with all readiness the things of the future, the mystery of the kingdom of God, hereafter to be revealed under the whole heaven.

2. Thou art fairer than the children of men: grace is poured into thy lips: therefore God hath blessed thee for ever.

Thou art fairer than the sons of Adam (מבני אדם). The spirit of prophecy is the testimony of Jesus. It bears witness unto Him who is fairer than any of Adam's sons; for though He bore the image of the earthly, and was made in the likeness of man, yet He now appears in the image of the heavenly. He is fairer than the fairest of the sons of Adam, because He is a divine person who was made man, and abideth man for ever. Who among the best of the sons of Adam can be compared unto Him?

Grace has been poured into thy lips (הרוק). It filled His whole being. He was gracious in His spirit, His soul yearned with compassion over the children of men, and lovingkindness was manifested in all His outward demeanour. Grace was the secret spring and ruling principle of every action, and caused many to wonder at the words that proceeded out of His mouth, and at the miracles of healing, by which men and women were set free from the oppression of the enemy. The hidden grace of the Heavenly Father came into manifestation in His incarnate Son, and He thus commended His love unto the creatures of His hands.

Therefore God (Elohim, אלהים) *hath blessed thee, O thou gracious man, for ever and ever.* He hath blessed manhood with immortality, and hath received the Incarnate One into His glory. The glory which, in the single essence of His divine nature, He had with

the Father before the world was, the glory of the Elohim, of the Father, and of the Son, and of the Holy Ghost.

3. Gird thy sword upon thy thigh, O Gibbor (גִּבּוֹר), O thou mighty man: Thou who art the God-man. This is another instance in which the Holy Ghost, regardless of times and seasons, passes over the interval between the first and second Advents of Jesus Christ. The prophet beholds Him as the man of war, coming forth in righteousness to judge and to do battle. Yea, the Holy Ghost summons Him thus to come forth with His sharp sword of judgment. He commands Him to gird that sword on His thigh (the seat of the strength of manhood); therefore, when in the apocalyptic vision, St. John the Apostle saw Him coming forth as the Man of War, with all the armies of heaven, he declares that He had "on his vesture and on his thigh a name written, King of Kings, and Lord of Lords" (Rev. xix. 16). In this exclamation of the Spirit, He bids the Lord come forth as the only visible head of regal and lordly authority. In the age to come nothing will be stable but what is derived from Him. The Son of Man will come in the glory of His Father, and in His own glory, in like manner as He appeared on the holy mount, when the three chosen apostles were eye-witnesses of His majesty.

4. And in thy majesty ride prosperously because of truth and meekness and righteousness; and thy right hand shall teach thee terrible things. And in thy majesty ride prosperously because of truth and meekness and righteousness. Thus St. John saw Him in vision coming forth at the head of the armies of heaven, in judgment upon the ungodly, who, refusing to follow the example of His great humility, have not submitted themselves to His righteousness. He will come in terrible majesty to maintain the truth of His gospel, which will become mighty and prevail over all the earth. Jesus will then shew the dignity of humility both in His own person, and in the persons of His saints. As the Father will exalt Him, the Meek One, in judgment, so will He exalt those who have followed His example in all lowliness and long-suffering. Finally, He will assert His right as the Christ of God to rule, and put down all evildoers, and cut them off from the face of the earth.

Thy right hand shall teach thee terrible things. The right hand of Power will execute judgment, for with the finger of God will He

cast out the enemy and his adherents. Terrible judgments will usher in the Judge of the whole earth, and by these will He be sanctified in the eyes of all flesh.

5. Thine arrows are sharp in the heart of the king's enemies; whereby the people fall under thee. *Thine arrows are sharp in the heart of the king's enemies.* He will not merely send forth the arrows of correction, but the fiery darts of destruction will pierce both soul and body, and burn in the hearts of those who fight against Him. Before Him will go the pestilence. Men will fall, smitten at His feet with a plague of deadly diseases (Hab. iii. 5).

The people, or nations, will fall (יפלו) under thee, for it is written, that when His judgments are made manifest against the enemies of the King, all nations will come and worship at His feet.

6. Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre. *Thy throne, O God, is for ever and ever.* This we know is addressed to Incarnate Deity (Heb. i. 8), and it shews us that the Son of Man, when in possession of His throne of glory, will remain therein for ever.

The sceptre of thy kingdom is a right sceptre. His sceptre will be a sceptre of righteousness, and nothing less; therefore in His days the righteous shall flourish. No wrong will be done under His government. No destruction, nor wasting, will be seen within the border of His kingdom. All will be as Paradise beneath His feet, and as Eden in His presence.

7. Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows. *Thou lovest righteousness, and hatest wickedness.* This shews that it is as a righteous man, as the restorer of God's image in manhood, that He will receive dominion over the works of His hands; by merit rather than by right will He attain to this supremacy. Thou hast loved righteousness and hated iniquity. Love and hatred are the qualities and characteristics of the spirit of Christ; for God, who is a righteous God, is love, and therefore He must hate all that is contrary thereto. Wickedness in every form must be removed from the works of His hands before He can rejoice over them. Because He who was made man loved righteousness and hated wickedness (צדק), *therefore God the Father hath anointed him with the oil of gladness above his fellows,* or, companions. The Father gave not the Spirit by measure unto Him, but

the fulness of the anointing which He received for those who shall have fellowship with Him. Aaron and his sons were anointed with an earthly perishable oil ; but Jesus, and they who are one with Him, are anointed with a heavenly and imperishable unction, called the unction of the Holy One, because it proceeds from Him who is the only Holy One, and communicates a joy unspeakable and full of the hope of glory.

8. All thy garments ^{smell} of myrrh, and aloes, and cassia, out of the ivory palaces, whereby they have made thee glad. *All thy garments smell of myrrh, and aloes, and cassia.* His sorrow fell in tears from His sacred visage, like drops of myrrh from its parent tree. His passion was more bitter to His soul than aloes to the taste. He was stripped of all glory and dignity, and was cut off from the land of the living. As the cassia reed bows to the earth, so He bowed Himself to the dust of death. As spices to the senses, so these things are ever precious in the sight of God, and will ever yield a sweet fragrance from the garments of immortality, for the refreshing of all in the palaces of the King. The ivory palaces are the pure imperishable dwelling-places of the kingdom, wherein the royal seed will find eternal rest. In the things which the faithful have received, and will receive, the Redeemer will see the fruit of all His labours, and of the sore travail of His spirit, and will be satisfied ; His heart will be gladdened in beholding these things, and will move them to utter in fulness of joy thanksgiving unto God. Their voices will be more pleasant to Him than the sweetest tones of musical instruments. How greatly will He rejoice in the most blessed communion of all saints !

9. Kings' daughters ^{were} among thy honourable women : upon thy right hand did stand the queen in gold of Ophir. *Kings' daughters were among thy honourable women.* It is not a republic for which we look, but a kingdom ; one that cannot be removed, in which there will be the greatest, and the least, and those of all intermediate degrees. The daughters of kings may refer to those who are of the seed royal, and of heavenly origin. A woman in Scripture is the symbol of a church or nation ; a daughter, the offspring of any earthly or spiritual power : as the daughter of Babylon or the daughter of Sion. The honourable women represent those who have been begotten of kings, and those who have honoured the Lord in every age, such will He delight to honour in His kingdom. *At thy right hand did stand the queen in gold of Ophir.*

There is a man more precious than the gold of Ophir, and so, also, is the Church in God's sight. Jesus has been a true and faithful witness to the Father, and those who have borne a like testimony unto Him will specially be advanced to the right hand of honour, those who have manifested in their life and conversation that they are of Him who is true, will be appointed to sustain the majesty of His name in His kingdom. To stand at the right hand is an especial honour reserved for the election of the Father. To those who form this election will it be given to stand, or sit, at the right hand of Jesus in His kingdom. And as the left hand is the complement to the right, there will be also an election to stand on the left hand; even an elect nation of those who went before the Christian Church, and who, having obtained a good report, will with it be made perfect in the kingdom of the blessed. Thus, when the Lord Jesus appeareth He will stand between His faithful children of the apostles and of the prophets, as between the lords spiritual and temporal. He will thus dwell between the cherubim, and will shine forth thence in majesty. The gold of Ophir may well signify that the purest truth will receive the highest glory.

10. Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house: This is the exhortation of the Spirit to those who, desiring to receive the great recompense of reward, will consider and perceive with their mental vision what glory is in store for them if they abide faithful unto the end. The reward is conditional: *Incline thine ear*, and hear that which the Lord thy God will speak to thee by His Son from heaven in His holy Gospel.

Forget thy people, or nation (עַמֶּךָ), *and thy father's house*. All that is natural must cease to control the affections, that the Spirit may guide thee to life eternal.

The father's house, the house of the first Adam, must be forgotten, in order to receive that which is from heaven, in order to enter into the glory of the house which is new and eternal. The dignity of the Bride belongs to those who are "born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John i. 13). They who are regenerated of Him, and daily renewed by the Holy Ghost, being set free from all bondage to earthly restraints, are thus able to run with patience the race which is set before them. Even the natural children of Abraham must attain to this if they would receive a higher glory than that promised to their fore-

fathers. They must press forward from the earthly to the heavenly, in order to become part of the Bride of the Lamb.

11. So shall the king greatly desire thy beauty: for he is thy Lord; and worship thou him. *So shall the king greatly desire thy beauty.* The King shall greatly desire the beauty of Thy holiness, in which He will see the reflection of His own image. *He is thy Lord*, thine Adonai (אֲדֹנָי), from whom thou hast derived all things, thy life, thy substance, and thine eternal support; *therefore worship him*; bow down to Him under a sense of gratitude for His great love to thee as the second Eve.

12. And the daughter of Tyre shall be there with a gift; even the rich among the people shall intreat thy favour. *And the daughter of Tyre*, not Tyre herself, but the offspring of that ancient merchant city, will then use her great naval mercantile power to restore God's chosen people, and to bring them to their own land. The daughter of Tyre will bring an acceptable offering to the Lord, and to His Church. *The rich among the people*, or nation (עַם), of Israel, will entreat the favour of the heavenly Bridegroom, and His holy and blessed Bride.

13. The king's daughter is all glorious within: her clothing is of wrought gold. *The king's daughter is all glorious within.* The Lord, in His parable of the marriage of the king's son, speaks of His Father as the king, and this His daughter may well prefigure His election according to grace. The character of this election is described as all glorious within. The kingdom must exist within before it can appear without. The treasure must first be put into an earthen vessel ere the vessel itself can be changed. Christ, the hope of glory, must first be formed within, in order that the glory itself may be revealed in redeemed humanity. The Spirit of God, and of glory, must first operate in the inner man, before the outward man can be made a partaker of immortality.

Her clothing is of wrought gold. Truth will be woven into the whole being of the Church, and will be her chief ornament to all eternity.

14. She shall be brought unto the king in raiment of needlework: the virgins her companions that follow her shall be brought unto thee. *She shall be brought unto the king in raiment of needlework.* She shall be presented to Him, not having her own righteousness, but that which is through the faith of Christ, the righteousness which is of God by faith (Phil. iii. 9).

As the colours of the veil of the tabernacle were worked into the

fine linen by the hand, so the dignity, the purity, the peace of His blood cleansing, and the love of that which is just in God's sight, will be wrought into the imputed righteousness of Christ, with which the Bride is clothed.

She shall be brought unto the king. It was the hope of the apostles to do this thing ; to present the Church as a chaste virgin unto Christ ; to present her to the Son of Man in His likeness. All this was prefigured by the servant of Abraham presenting Rebecca unto Isaac at the eventide. The apostle Paul knew, and was assured that God the Father, who had raised up the Lord Jesus, would also raise up the apostles with the Church for the fulfilment of this hope.

The virgins her companions that follow her (אֲדָרִיזָה) shall be brought unto thee. After the Bride, other organized bodies, or goodly systems, will be brought into the kingdom, which the King will deign to receive. Many who will not attain to the dignity of the Bride will be called to the marriage supper of the Lamb, and blessed are they who are called (Rev. xix. 9) : but few, indeed, in comparison with the multitude of the called, will be chosen to be the Bride, the Lamb's wife. In all this we must remember that unerring judgment and discrimination belong to God, whose prerogative we dare not touch. He alone is the judge who can classify His creatures, and determine the future places of those admitted to enjoy the blessings of His kingdom.

They shall be brought with joy and gladness. There will be the inward gift as well as the outward demonstration. Inward joy will be expressed by outward gladness of demeanour. Every vessel according to its measure will be filled, and each shall stand in his lot, and be fully satisfied therewith. As there will be many mansions in the palace of the King, so will there be various orders and degrees therein.

Instead of thy fathers shall be thy children. The fathers failed, but the children entered in. The fathers failed to keep possession of the land, and have been driven out, but the children will return and inherit it. The faithful patriarchs will be raised from the dead (Ezekiel xxxvii. 12), and their children brought back to the promised inheritance. In the seed of Abraham shall all nations be

15. With gladness and rejoicing shall they be brought: they shall enter into the king's palace.

16. Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth.

blessed ; his children shall be set as future princes in the earth, and their fathers will sit down with the Lord and His anointed in His kingdom.

17. I will make thy name to be remembered in all generations: therefore shall the people praise thee for ever and ever.

The Lord Jesus having obtained all these gracious gifts as the fruit of His blood, will in that day exclaim : *I will make thy name, O Father, to be remembered in all future generations: therefore will the nations of the saved give thanks to thee for ever and ever.* Of His kingdom there shall be no end. The Father's will shall then be done upon earth, as it is now by the blessed and elect angels in heaven.

PSALM XLVI.

ALL THINGS THAT CAN BE SHAKEN, WILL BE SHAKEN.

To the chief Musician for the sons of Korah, A Song upon Alamoth.

To Him that overcometh. For the sons of the Pure One. A song in behalf of the Virgin Churches, who are not defiled by Babylon or her daughters.

1. God is our refuge and strength, a very present help in trouble.

God is our refuge and strength, a very present help in trouble. However great and terrible may be the difficulties and distresses of the last days, the deliverance will be sure. God in Christ is a refuge from the storm and tempest, and from all the wrath of the enemy ; God is our strength in that Saviour's refuge to uphold and defend us against all opponents, and He is our help by which to overcome the wicked one, and all his adherents.

2. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea ;

Therefore we will not fear. How shall they fear who are housed and defended in such a stronghold, and protected by almighty power ? There is no room for fear, *though the earth be removed, or changed* (בִּמְחִיר) ; and it will undergo a change, that it may be a fit habitation for the Righteous One.

Though the mountains, or kingdoms, be carried into the midst of the sea. Though revolution after revolution sap all the ancient monarchies, and submerge them in the depths of iniquity, and vast masses of matter are made to change their places and their forms, yet we will have confidence in Him, who is preparing the way for the Advent of His Son.

3. *Though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof.* *Selah.* *Though the waters became disquieted and turbid, as the spirits of men with the muddy turmoil of human passion. Though the mountains tremble with the swelling thereof,* for the strongest kingdom will yield to the pride of rebellious men, who will assert that honour and dignity proceed from themselves; yet they shall be like the waves of the sea, roaring and foaming out their own shame. The fallen creation will present the signs of these evils.

Selah. Note these things, and let not the mind dream of a millennium, until judgments shall have prepared the way for the Prince of Peace.

4. *There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the most High.* *There is a river* of the water of life, clear as crystal, proceeding from the throne of God and of the Lamb, whose streams or divisions will gladden the city of God, even as the four streams from the river of Eden watered the antediluvian world (Gen. ii. 6). The city of Elohim is the dwelling-place of the Father, and of the Son, and of the Holy Ghost. *The holy place of the tabernacles of the most high.* It will be the heavenly centre of the redeemed creation. The abode of His Holiness, and the chief amongst the tabernacles of the blessed.

5. *God is in the midst of her; she shall not be moved: God shall help her, and that right early.* *Elohim (אֱלֹהִים) is in the midst of her.* It is therefore the city of God, the new Jerusalem; and because He is in the midst of her, as Father, Son, and Holy Ghost, she shall be builded in immortality, and blessed with eternal glory.

God shall help her at the appearing of the morning (לפנות בקר). At the dawn of the next dispensation God, as the Resurrection and the Life, will help His people, and woe unto those who in that morning shall come up against them; they shall be destroyed, and there shall be no escape.

6. The heathen
raged, the king-
doms were moved:
he uttered his
voice, the earth
melted.

The Gentiles will be disquieted and will rage against the Highest; the nations will be angry, for the time of the end will be the time of His wrath, and also the time of the dead that they shall be judged (Rev. xi. 18; and Ps. ii. 1).

The kingdoms will be moved, and thrown down to rise no more upon their ancient foundations, for every eye shall see the Son of Man coming in power and great glory, and all the kindreds of the earth shall wail because of Him. Even so, Amen.

He uttered his voice, the earth will dissolve (חמוג). The Lord Himself will descend with a shout: He will move creation by His word, and change the face of all things, as well as the condition of men.

7. The LORD of
hosts is with us;
the God of Jacob
is our refuge.
Selah.

Jehovah of hosts is with us. Emmanuel, God with us. God visible in flesh. He will come as the Lord of hosts with all His saints, and with the armies of heaven, and will be seen as the glory of His people Israel.

The God of Jacob is our refuge, or a high place for us (משגב לנו), alluding to Mount Zion; for the Redeemer shall come to Zion, and shall turn away ungodliness from Jacob. He will then appear as the God of the supplanters, according to this prophecy of the gathering into one the hosts of heaven, and the tribes of Jacob; that in the fulness of time they may be ruled over by the one Head, who is the Son of God and the King of Israel.

Selah. Lift up thy soul, O reader, to this, and forget not the purposes of God in His Church, in His ancient people, and in the nations of the earth.

8. Come, behold
the works of the
LORD, what deso-
lations he hath
made in the earth.

At His coming His terrible judgments will be made manifest, and all the survivors will exclaim, *Come, behold the works of Jehovah.* Behold the effects of the vials of His wrath, *what desolations* and changes, by His judgments, *he hath made in all the earth.*

9. He maketh
wars to cease unto
the end of the
earth; he breaketh
the bow, and cut-
teth the spear in
sunder; he burneth
the chariot in the
fire.

He will be manifested as the Prince of Peace. *He will make wars to cease unto the end of the earth* No place will be deprived of this blessing. There will be peace on all the earth, when the glory of the Highest is revealed, for the mouth of the Lord hath declared these things. He will break the bow, and every instru-

ment used to send forth the projectile of destruction. The mouth will no longer shoot forth bitter words, nor will the hand any more hurl the fiery pointed darts. The spear of the warrior He will cut asunder, and the war chariot He will burn in the fire of His indignation. All weapons of violence and slaughter will be removed from the hands of wickedness, and in His reign the nations shall not learn war any more.

10. Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth. *Be still.* The same words that were spoken by Moses to the children of Israel in the hour of their distress, will be uttered by the Prophet, like unto Moses, at the close of the last tribulation. He will say to all, *Be still, and know that I am Elohim!* the fulness of the Godhead bodily. Know that at My appearing the Father will avenge My cause upon them that dwell upon the earth. As His Almighty Word, I speak to all rebellious spirits, during this time of grace, to those whom I will then subdue with My judgment, and from all such the Holy Ghost will withdraw His sustaining power as the Lord and Giver of Life.

I will be exalted among the Gentiles. I will reign over them as their King, and they shall bow before Me, and confess My lordship, for *I will be exalted* Head over all the habitable globe.

11. The LORD of hosts is with us; the God of Jacob is our refuge. Selah. Why this repetition? Because the matter of the kingdom is certain, and the end is sure. *The Lord of hosts is with us;* no more to be separated from His saints, or from His ancient people, who in all their tribes shall then acknowledge Him in Zion as their King, for the Lord God will give unto Him, as the Virgin's Son, the throne of His Father David, and He shall reign over the house of Jacob for ever (Luke i. 32, 33).

PSALM XLVII.

THERE SHALL BE ONE KING ON THE EARTH.

To the chief Musician, A Psalm for the sons of Korah. To Him who hath the pre-eminence. A Psalm for the sons of Him who is clear as crystal.

1. O clap your hands, all ye people; shout unto God with the voice of triumph. *O clap your hands, all ye nations (העמים) of the redeemed; shout unto God (Elohim) with the voice of triumph, for the enemy is cast out of his usurped possession. Sing unto the Father for His love. Sing unto the Son for His redemption. Sing unto the Holy Ghost for His deliverance from corruption.*

2. For the LORD most high is terrible; he is a great King over all the earth. *For Jehovah (יהוה), most high, is to be feared (נורא). He will be had in reverence of all. When this prophecy is fulfilled, Jesus will no longer be hidden in the heavens. God the Father will, in His Son, be revealed as a great king over all the earth; all creatures must bow down and acknowledge His supreme lordship. He will reign as King, and all must derive their authority from Him, if they would continue in His presence.*

3. He shall subdue the people under us, and the nations under our feet. *He shall subdue (יגבר), or destroy, the nations (עמים) under us, and the peoples (ולאמים) under our feet. Speaking from His Father's throne in the heavens, Jesus said: "He that overcometh, and keepeth my works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father." The Lord will bring Satan under the feet of the Church, and in order that this promise may be fulfilled, He will gather the last portion of the elect, and thus perfect the mystery of the body of His Christ.*

4. He shall choose our inheritance for us, the excellency of Jacob whom he loved. Selah. *He shall choose (אחר-נחלתנו) our inheritance for us. God be praised, He will not leave us to choose for ourselves. As one star differeth from another star in glory, so will it be with His people in the resurrection. The saints will shine in their courses, and in their different degrees of brilliancy. He will also choose the*

inheritance of the tribes of Israel, and will cast out the Gentiles from Palestine. He will fulfil the prophecies of Ezekiel concerning the divisions of the tribes of His inheritance.

The excellency, or the substance (אִיזֶר־נֶאֱמָר), of Jacob—the excellency of Jacob, even Jesus of Nazareth and of Bethlehem, who was born of the virgin daughter of one of his descendants, and is God's chosen King. In that day, Jacob will acknowledge the Messiah as his excellency, who will once again establish Him in dignity on the earth. Some shall have one city, some two, some ten, until the whole earth be brought under the blessing of the seed of Abraham.

Selah. This is worthy of our attention.

5. God is gone up with a shout, the Lord with the sound of a trumpet. *Elohim (אֱלֹהִים) hath gone up with a shout. He who hath gone up into the heavens will in like manner come down again. He went away as a man, and He will return as a man to the mount of Olivet (Zech. xiv. 4), and thence will He go up with the shoutings of a conqueror to Mount Sion, as the seat and centre of His kingdom.*

And Jehovah (יְהוָה), with the sound, or voice (בְּקוֹל), of a trumpet: the voice of a trumpet, such as sounded from Sinai, will again be heard from the height of Zion, even the trumpet of the Mighty God, proclaiming the coronation of His Son. The Father will be exalted in judgment, the Son will be the visible administration of it, and the Holy Ghost the executor of all decrees of life and death.

6. Sing praises to God, sing praises: sing praises unto our King, sing praises. *Sing psalms, or praises, to God (Elohim), to the Father, to the Son, and to the Holy Ghost. Sing psalms, or praises, unto our king, who is the fulness of the Godhead bodily. Sing those psalms which the Holy Ghost has provided in anticipation of the glorious day of the Lord Jesus Christ. The same divine Spirit that moved David and others to indite these psalms, will move creation to praise the King of Kings.*

7. For God is the King of all the earth: sing ye praises with understanding. *For God is the king of all the earth: no part thereof shall be wanting in obedience, nor be deprived of His blessing. God manifest in flesh, in the person of His Son, will occupy the throne of all the earth.*

Sing ye psalms, or praises, with understanding. Not only sing them, but cause all men to understand that which is written concerning the King, and which shall be fulfilled when He cometh into His kingdom.

8. God reigneth over the heathen: God sitteth upon the throne of his holiness. *God (Elohim) reigneth over the Gentiles.* The last vial of His wrath will be poured out into the air, and its prince, the god of this world, will cease to reign, and will give place to the Lord God Omnipotent.

God sitteth on the throne of his holiness. What a glorious vision was presented to the eye of the prophet! He saw the thing accomplished. The God-man crowned King on the throne of His father David. In that day He will be seen as his root and offspring, and the words, David shall not want a man to sit on his throne for ever (Jer. xxxiii. 17), will be fulfilled. All will behold His glory, the glory of Him who is the only begotten of the Father, full of grace and truth, and holiness. The Holy Spirit will also be poured out upon all flesh, and reign in the hearts of His subjects, that all may be conscious that they are indeed blessed in Him, who will sit on the throne of His holiness, to execute judgment and justice in the earth. The city will then be worthy of the name of holy, and all its surroundings; for it will be the city of the most holy King.

9. The princes of the people are gathered together, even the people of the God of Abraham: for the shields of the earth belong unto God: he is greatly exalted. *The princes of the nations (עמים) are gathered together.* The heads of the Gentiles will assemble to do homage to the great King, *with the nation (עם) of the God (אלהי) of Abraham.* That nation, according to the promise and oath of God, will stand at their head, and unto it will be given the chief dominion over the Gentiles. The Strength of Abraham will fulfil His word, who called him not only the father of the faithful, but the father of many nations. In the kingdom God will fulfil His word to Abraham raised from the dead, and he will behold not merely the Church of the living God, but his own descendants gathered and blessed in their own land, and the nations of the saved blessed under the goodly government of the celestial and terrestrial elections.

Unto God belong the shields of the earth. As He is the shield of all, so He will make His saints (who in that day shall bear the image of the heavenly, and the seal of immortality on their foreheads) to be the very shields and defences of creation. His presence in them, and with them, will make them His immortal shields to surround the earth with an eternal defence, of which the sons of God will form one part, even that of the heavenlies, and the children of Abraham will form the other, even that of the earth. Thus will God be *greatly exalted* in all places of His dominion.

His glory will be in the midst of His people, shining in its strength, as a wall of fire, so that nothing that defileth, or maketh a lie, will be able to enter into the new heaven or the new earth. God shall be all in all, the thunders and lightnings of His wrath will for ever be imprisoned in the second death, no more to be let loose upon the new creation of His love.

PSALM XLVIII.

THE CITY, WHOSE BUILDER AND MAKER IS GOD.

A Song and
Psalm for the sons
of Korah.

A Song of triumph, and a Psalm of joy, for the sons of Him who has been shorn of dignity.

1. Great is the
LORD, and greatly
to be praised in
the city of our God,
in the mountain
of his holiness.

Great is Jehovah. In the exhibition of majesty God alone is great, who, at the end of this dispensation, will shew forth His power in Jesus Christ, and will reign *in the city of our God, and in the mountain of his holiness.* He will be greatly praised by the sons of the resurrection.

2. Beautiful for
situation, the joy
of the whole earth,
is mount Zion, on
the sides of the
north, the city of
the great King.

Beautiful for situation. God hath chosen it for the exhibition of His glory, and He will make it worthy of Himself. Beautiful as Paradise, and fair as Eden, it shall be the glory of all lands, and the joy of the whole earth. Mount Sion will be established as the eternal city, to which, as to a centre of attraction, all will be drawn.

The sides of the north will be the focus for the manifestation of the glory of the great King. It is worthy of remark that Antichrist will seek to anticipate Him in taking His throne, but he will be cast down, and removed into his place. "How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, on the sides of the north: I will ascend above the heights of the clouds; I will be like the most High. Yet thou

shalt be brought down to hell, to the sides of the pit" (Isaiah xiv. 12, 13, 14, 15). Here evidently we have the definition of the sides of the north, as equivalent to the mount of the congregation, whereon the dignitaries of the future kingdom will assemble at the coming of the Lord Jesus Christ. Therefore it is written that promotion will come neither from the east, nor from the west, nor from the south (Psalms lxxv. 6). It will come from the sides of the north, from the future Mount Sion, as described in this prophecy. On the sides of the north will be seen the palace of the Great King, whence His glory shall shine, as it did on the Holy Mount during His transfiguration in the days of His flesh. There shall be the throne of His glory, in which, as Son of Man, He will sit and administer judgment, for the Father hath committed all judgment to His incarnate Son.

3. God is known in her palaces for a refuge. *God is known in her palaces for a refuge, or high place of honour (למשגב).* From the courts of Sion He will give succour unto all who will acknowledge Him, and seek unto Him for aid. All the earth will know where to find that Man, in whom the Deity is united to manhood, who will be a minister of righteousness, and a shelter to all who come to Him.

4. For lo, the kings were assembled, they passed by together. *Behold the kings of the earth will be assembled; and, gathered together by the spirits of devils working miracles, they will gather together against the Lord and His anointed (Rev. xvi. 14).*

They passed by together. In their united strength they will brave the Lord of hosts, and defy Him to the contest. They will overflow Emmanuel's land, and think to take possession of it, for their king and their god.

5. They saw it, and so they marvelled; they were troubled, and hasted away. *They saw (ראו).* They will behold the Son of Man coming in His glory. They will marvel, and no wonder, for they will see the Great King in His terrible majesty; but as with Pharaoh and his hosts, it will be too late to repent, and to retrace their steps.

They were troubled, and hasted away. They will be troubled as the Lord troubled the hosts of the Egyptians, so that they turned to flee, but it was to their destruction. A more fearful judgment will come upon this last confederacy of evil than that which aforetime fell on the pomp, the glory, and the mighty power of Egypt.

6. Fear took hold upon them there, and pain, as of a woman in travail.

Fear and trembling will take hold upon them there, that is, in the holy land, which they will think to take for a possession, and therein defy the Lord of hosts; but it is written, He will come down and fight for His people, and for His inheritance, although for a time they will be held in captivity by Antichrist. Not only fear will come upon them, but *pain, as of a woman in travail*. The day of the revelation of the Lord from heaven will take them by surprise as a thief in the night, for when they think to proclaim Antichrist as the Prince of Peace from the very throne of the Christ of God, and when they offer safety to all who will submit to him, and hold themselves secure in their dominion, saying, "who is able to stand before our king, and to make war with him?" then sudden destruction will come upon them from the presence of the Lord, and from the glory of His power. It will be the time of their trouble, but they will miserably perish, and pass away from the presence of the Judge of all the earth.

7. Thou breakest the ships of Tarshish with an east wind.

Not only the military, but the naval powers of the kings of the earth will be broken, especially that last mighty power that shall think to help Antichrist, here set forth under the figure of Tarshish, or the ships of the sea. Tarshish represents in its most extended form the western maritime powers of Europe, which will become very mighty at the end of this dispensation. The wind from the east is always used to represent the power of judgment, coming from the Lord upon His enemies. The glory of Jesus as the God of Israel will return by the way of the east. The spirit from His mouth will go forth as a consuming and destroying wind, and will break the power of the wicked.

8. As we have heard, so have we seen in the city of the Lord of hosts, in the city of our God: God will establish it for ever. Selah.

As we have heard, so have we seen. This shews us that the judgment that is written and has been sounded in the ears of men will be literally fulfilled. Also every word concerning the Church of the living God, and concerning the judgments of the nations, the restoration of Israel, and the rebuilding of their city and temple, as also the return of the glory of the Lord thereto predicted by Ezekiel xliii. 5, will be truly accomplished. Every jot and tittle of the things declared by the prophets will be seen in the city of God, even all that is written concerning the glory and majesty of the King, for *God will establish his city for ever*; not only the heavenly

Jerusalem, but that which is terrestrial. He will appear as the Builder and Maker of both. The latter will be but the reflection of the former.

Selah. As pilgrims and sojourners who have here no continuing city, let us lift up our souls and look to that which is to come.

9. We have thought of thy lovingkindness, O God, in the midst of thy temple. Here is a kind of reflex idea. From the future to the past *we* (who are members of Thy mystical body) *have thought of thy lovingkindness*, or mercy (חסדך), *in the midst of thy temple*, the temple of Thy body. How earnestly and gratefully will these words be uttered in that day when Jesus, as the true Solomon or Prince of Peace, will be seen! The Builder of the eternal temple of the Holy Ghost, the habitation of God through the Spirit.

10. According to thy name, O God, so is thy praise unto the ends of the earth: thy right hand is full of righteousness. According to thy name, O Elohim (אלהים), thy name, Father, Son, and Holy Ghost, *so will be thy praise unto the ends of the earth*. According to the name of Father, His parental care will cover all His works. According to the name of Son, He will redeem all from the evil that exists. According to His name of Holy Ghost, He will sanctify all to His service, that God may be all in all. According to that name, which will then be acknowledged in all the earth, from its centre to its utmost bounds, will the Holy Ghost fill the hearts of all creatures with His love, and use their tongues for His praise.

Thy right hand is full of righteousness. His right hand of power in His Son will be stretched forth, and will rule and sustain all in righteousness. The Father will send Him as His visible Judge, before whom all men will appear.

11. Let mount Zion rejoice, let the daughters of Judah be glad, because of thy judgments. *Let mount Zion rejoice.* It will assuredly rejoice in its redemption from the curse, and in the possession of its King. *Let the daughters of Judah be glad.* The daughters of that royal tribe, whence our Lord sprang as King of the Jews. They will rejoice in the presence of their King, and will give thanks to Him as the Judge of all the earth. First, they will rejoice, because by His judgment He will be sanctified in the eyes of His people Israel; and secondly, because by them all nations will come and worship before Him.

12. Walk about Zion, and go round about her: tell the towers thereof. *Walk about Zion.* Now comes the exultation of the Spirit at the accomplishment of the work in the time of the end. *Go round about her.* Surround ye Zion. Enclose it with devotion and joy. Let them who said of old, "Let us depart hence," now return and stand up for its help, and girdle it with the strength and the glory of their presence.

13. Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generations following. *Count ye her towers.* Set ye your heart to the bulwarks of the whole earth, *investigate ye* the courts of *her palaces*, unto which nothing shall enter contrary to the mind and will of God, to provoke the eyes of His jealousy.

That ye may tell it to the generation following, and proclaim it to the ends of the earth, that all flesh may bless His holy name. The generation that shall follow the judgments will hear and believe, and turn to the Lord, and will be blessed with peace under Him who will come the second time to take away war from the earth.

14. For this God is our God for ever and ever: he will be our guide even unto death. *Elohim is our Elohim for ever and ever.* The Father, the Son, and the Holy Ghost is our God, through our union with the incarnate Son. The Father is the invisible object of our worship, the Son the visible object of our love, manifest in flesh, and the Holy Ghost is the source of our existence and of our joy, not merely for time, but for eternity, looking forward to the things to be enjoyed in the resurrection. The faithful have ever been willing to yield themselves to His guidance. Though He has led them into the valley of the shadow of death, they have gone into it in the full assurance of faith, that in due time He would shew them the path of life, as He did unto Jesus, their head, that they may enjoy the living God in the very senses of redeemed manhood, and reign with Christ their Lord.

PSALM XLIX.

ALL IS VANITY AND VEXATION OF SPIRIT.

To the chief Musician, A Psalm for the sons of Korah. To the Victor. A Psalm for the sons of Him who hath been deprived of the glory of Headship.

1. Hear this, all ye people; give ear, all ye inhabitants of the world: These words are addressed to every creature under heaven, that they may know the uncertainty of all things in this present dispensation. They should wisely exercise themselves in beholding the vanity under which all things now exist; should be humbled in the consideration of the vexation of spirit which all more or less have to endure. Alas! man learns not wisdom from the past. The son does not avail himself of the experience of his father, but must pass through the same painful ordeal in order to attain to it. This seems to be the common experience of fallen man. It is true also of every generation. One generation passes through similar trials to that which went before, and another succeeds it, to go through the same painful process, and this will continue to the end.

Hear ye this, all the nations (העמים), upon whom rests the sentence of death through sin.

Give ear, all inhabitants of this age (חיל), during which the wicked triumph, and the tempter prevails to deceive.

2. Both low and high, rich and poor, together. Both the sons of Adam (בני אדם), the sons of fallen man, who inherit his nature, and follow his disobedience, and the sons of Ish (איש), the men of dignity and honour. Both the wicked and the righteous, hear ye the word of God, leading you from the present to the future time of punishments and rewards.

Both rich and poor together; for God is no respecter of persons. Every man will stand before Him for judgment, therefore the rich should not despise and oppress the poor, neither should the poor envy the rich. The Judge standeth at the door, on the opening of which He will come forth to judge righteous judgment.

3. My mouth shall speak of wisdom; and the meditation of my heart shall be of understanding. *My mouth shall speak of wisdom, even the manifold wisdom of God in a mystery; and the meditation of my heart shall be of understanding.* I will seek in the Spirit to understand the mysteries of the kingdom of God.

4. I will incline
mine ear to a pa-
rable; I will open
my dark saying
upon the harp.

I will incline mine ear unto a parable. God in the Old Testament dispensation ever inclined the prophets by His Spirit to hear His word in a parable, or symbolic discourse, by which He presented to their minds similitudes of the truth, and which may be described as divine and vivid pictures, addressed to the spiritual imagination.

I will open my dark saying upon the harp. It was evidently the custom of the prophet to use this instrument while under the inspiration of the Holy Ghost; in playing on which the Spirit of God came upon him, and made him utter those things which were to his mind dark sayings, containing the hidden wisdom of God. It was by the Holy Ghost sent down from heaven upon His apostles and prophets that they were enabled to reveal and minister the same to the churches. The mystery, hidden for ages from the sons of men, was therein revealed—the mystery of the sufferings of Christ, and the vision of His future glory, contained in the books of the prophets. In this Psalm is set forth the enigma, or riddle of life.

5. Wherefore
should I fear in
the days of evil,
when the iniquity
of my heels shall
compass me
about?

Wherefore should I fear in the days of evil. No doubt all the days of our fallen estate are evil, but emphatically so are the last days of the inhabitants of this age, those days to which our Lord and the apostles continually allude in their gospels and epistles.

The iniquity of my heels, or supplanters (עקבי), will surround me. Evil will at the end compass Him in the remnant of His saints on every side.

The heels may well represent those who will be drawn out of the abounding iniquity, and who will complete and perfect the mystical body of His Christ. Thus will the Lord be prepared to tread Satan under His feet, and under the feet of His people gathered unto Him.

6. They that
trust in their
wealth, and boast
themselves in the
multitude of their
riches;

They that trust in their wealth, and boast themselves in the abundance of their riches. This, according to the apostle James, will be one of the signs of the last days. Men will confide in wealth, and in the multitude of their riches, as a sure defence from all calamities; but what saith the word of God: "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver

is cankered ; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days" (James v. 1, 2, 3). The days of evil and of judgment.

7. None of them can by any means redeem his brother, nor give to God a ransom for him :

None of them can by any means redeem his brother.

However mighty or honourable, and having all things at his command, he cannot redeem his brother from the bondage of sin and death. Corruptible things, such as silver and gold, even all the wealth of the world, are not sufficient for this ; neither can man by any means give to God a ransom, a price of expiation for his brother man. No human person can do this, for every one naturally inherits a life forfeited by reason of sin in its original head. Thus man comes into being in possession of a doomed life ; but the Kinsman-Redeemer was a divine person, who brought into flesh a new and an eternal life, therefore His precious blood-shedding covers all our transgressions, so that henceforth they may not come up against us as so many accusing voices, driving us to despair. The Son of God in our flesh hath lifted up man, and now presents him in Himself before God for His favour. Thus He is our ransom for sin. His righteousness is presented for our unrighteousness.

8. (For the redemption of their soul is precious, and it ceaseth for ever.)

For the redemption of their soul is precious. And

to shew how precious is the soul, God sent His own Son into the likeness of sinful flesh, who presented it as a spotless thing, and paid the price of man's redemption, by sacrificing it on the cross. Wherefore we, receiving through our faith the redemption of the soul, which is precious in God's sight, have also with it the assurance of the future redemption of the body, and of the earth out of which it was taken ; for all have been purchased by His blood, who is the incarnate Son of God.

It ceaseth for ever. For this man having offered one sacrifice for sin, needeth not to repeat it. The sacrifice is of infinite value, because of the person who was the offerer. Its virtue and efficacy are as extensive as His own divine nature. All sacrifices for sin ceased for ever in the offering of the body of Jesus Christ. All were swallowed up in that one offering. In the completion of the work on Calvary, He absorbed in His own being all that had gone before.

9. That he should
still live for ever,
and not see cor-
ruption.

He who gave His flesh as an effectual and sufficient ransom for all flesh, gave it also as a mortal man, that in that nature made immortal He should live for ever, and give eternal life to as many as should believe in His name. He did all the work that was given Him to do, and in token of this exclaimed, ere He yielded up His spirit on the cross, "It is finished." He did all in the full assurance of faith, that He should not see corruption, because He had committed no sin, neither was guile found in His mouth.

10. For he seeth
that wise men die,
likewise the fool
and the brutish
person perish, and
leave their wealth
to others.

He seeth that one event happeneth, and will happen, to all, until the Lord come to make a separation between the righteous and the wicked, and to take possession of the kingdoms of this world. The wise man in departing this life leaves his accumulated wisdom to others, for he has his treasure in an earthen vessel, and disposes of all his possessions according to his natural desires. Likewise, the fool who rejoices in his folly, and, contented with his ignorance concerning the future, despises the true and heavenly riches. He lives as if there were no God in the world, no judgment seat before which he must eventually stand, departs this life to give in his account in another. Also the brutish person, the man who, as the brute beast, merely obeys the natural desires of his heart, who wholly lives in the pleasures of sin, and heartily enjoys them, he departs this life utterly regardless of the future. And where are those things after which his soul lusted? They are left behind. Under these three heads all men are included, good, bad, and indifferent; they perish from the earth, and are no more seen, except as they live again in their posterity, in whom and to whom they leave their places, and their wealth, their good and their evil examples. As the preacher saith, All is vanity and vexation of spirit.

11. Their inward
thought is, that
their houses shall
continue for ever,
and their dwelling
places to all gene-
rations: they call
their lands after
their own names.

Their inward thought is, and their actions are signs of what they think, *that their houses,* which they built up with so much labour, *will continue for ever, and their dwelling places, or tabernacles* (כִּשְׁכֻּנֹתָם), *to all generations.* Foolish and vain illusions!

They call their lands after their own names, which they imagine will continue, little thinking of the prodigal waste of the reckless spendthrift, of the chances of war, and the changes of dynasties, of

alienation by the hand of the civil power, incensed against the possessors of property, and above all, little thinking that the very elements of nature will undergo a change, and the earth with all her works will be burned up.

12. Nevertheless man *being* in honour abideth not: he is like the beasts that perish? History, which has been called the handmaid of prophecy, has verified these words. How many honourable houses have been overthrown? How many descended from men of high estate have dwindled down to poverty, and even perished in misery and wretchedness? How many who have possessed wealth one day, have the next been reduced to beggary? *Like the beasts that perish*, like goodly cattle they have been fattened for the day of slaughter, they have been offered up as victims to the offended Majesty of heaven, who has said to us all as one man, "Dust thou art, and unto dust thou shalt return."

13. This their way is their folly; yet their posterity approve their sayings. Selah. *This their way*—the way of the world, and not the way of the Lord—*is their folly* in the sight of God. *Their posterity approve their sayings.* They fondly treasure up the sayings of their worldly wisdom, as the very utterances of the wisdom of God, imagining that the halo of ancestral dignity is that permanent glory in which they ought to boast. Woe to the pride of life! Woe to the glory of human greatness! for the Lord of hosts has purposed to bring into contempt all the honourable of the earth (Isa. xxiii. 9).

14. Like sheep they are laid in the grave; death shall feed on them; and the upright shall have dominion over them in the morning; and their beauty shall consume in the grave from their dwelling. *Like sheep* who hear not the shepherd's voice, who have in this life enjoyed their good things, whose god has been their belly, and who have lived in ease, as enemies of the cross of Christ, they shall be appointed to Hades, the place of separate spirits, whose gates will prevail against them; whilst the upright, they who have been loosed from the infirmity of sin by the hand of their Saviour, and who have rejoiced to walk in His uprightness, who are thus counted blessed and holy, will have part in the first resurrection; in the dawn of that morning, at the commencement of the millennial day, the crown of life shall be theirs, and the dignity of kings and priests. They shall have dominion over those whose characters are described in the former part of this

Psalm, and who not having attained unto this honour will abide in Hades, where their beauty will consume and their strength will depart. The men of this world will descend to their appointed place, like Dives mentioned in the Gospel. How little should we esteem or trust in earthly strength, in the pride of beauty, or the pomp of high estate! If any possess these things, let them not live in them, or for them, but serve God by using them as His gifts, possessing them not for themselves, but as His stewards, to whom they must give account.

15. But God will
redeem my soul
from the power of
the grave: for he
shall receive me.
Selah. Surely, said Jesus of Nazareth, the Father will
redeem My soul from the hand of (Sheol שְׁאוֹל)
Hades. He will remove My soul from the lower
world, and I shall be received to the right hand of
the Majesty on high. As low as I have descended in love to men,
so highly will the Father exalt Me for this great work.

Selah. Let all lift up their eyes to Him, who has thus been
raised up from the prison-house, in which, for our sakes, He was
held captive, that we might go free, and be no more entangled with
the yoke of bondage.

16. Be not thou
afraid when one is
made rich, when
the glory of his
house is increased; A prophecy of Antichrist. *Be not thou afraid when*
(אִישׁ Ish) *a man of dignity and power is enriched by*
the enemy, who will give to the man of sin the king-
doms of this world, and who will thus increase the glory of his
house which he will build with the blood of the nations (Hab. ii. 12).

17. For when he
dieth he shall carry
nothing away: his
glory shall not de-
scend after him. *For when he dieth*, not the common death of men,
but that second death, He shall take nothing with
Him of that with which He had enriched Himself in
this world. The glory of His house, and it will be very glorious in
the eyes of men, will not descend with Him; the second death will
receive the antagonist of the Lord, and of his Christ.

18. Though while
he lived he blessed
his soul: and *men*
will praise thee,
when thou doest
well to thyself. *Though while in this life he will bless* (יְבָרֵךְ) *his soul,*
and say to it, "Soul, take thine ease in all that thou
hast accumulated, and be merry." He will sit in the
temple of God, and boast himself a god. Although
the dwellers upon the earth will praise thee, O man of sin, when
thou exaltest thyself in thy pride to the very throne of God over
the nations, yet—

19. He shall go to the generation of his fathers; they shall never see light. *Thou shalt go to the generation of thy fathers, the many antichrists, who have preceded thee in order to prepare thy way before thee. This also is the judgment upon all who follow him as their king and their god, they shall never see the light of life in His revealed glory, when that life is beheld and enjoyed in the first resurrection. The wrath of God will abide upon those who worship Antichrist, or who bow before his image in the false prophet.*

20. Man that is in honour, and understandeth not, is like the beasts that perish. *Man that is in earthly honour perishes. No matter who he is, or in what position, if he understand not the wisdom of the Holy One, which would lift him above the things of time and sense, and open to him the future in its glory, he is no better than the beasts that perish. Thus bowing down to the earth, man looks not to Him who can advance him even now to an earnest of the enjoyment of heaven. In order to attain to this enjoyment of Deity within, man must serve Him with an undivided affection, and worship Him as his only Lord and Master, who has loved him and given Himself for him, that he may escape from the wrath to come.*

PSALM L.

THE LORD MY GOD SHALL COME, AND ALL HIS SAINTS WITH HIM.

A Psalm of Asaph. A Psalm for the Gatherer and Protector.

1. The mighty God, even the LORD, hath spoken, and called the earth from the rising of the sun unto the going down thereof. *El (אל), Elohim (אלהים), Jehovah (יהוה), hath spoken. El, in the single essence, or unity of the God-head. Elohim, in the plurality of persons therein. Jehovah, in the continuity of His uncreated existence, hath spoken!*

El alone is strong; all other powers, being created by Him, are but creatures of weakness in comparison. El alone is the strength

of His people, and of all creation, for He sustains both heaven and earth by His power. He hath spoken from time to time, and hath revealed Himself in His Word, even in His only begotten Son, to whom He communicates His whole being, the fulness of the Godhead. As all the being of a man is in his will, in his word, and in his act, so all the being of the one God is in His will, in His word, and in the act of His Spirit. God hath spoken as Jehovah, the Self-Existing and Self-Sustaining One, who was before all time, who has manifested Himself in time, and who, throughout eternity, will be all in all : God, blessed for ever.

The light of the Sun of Righteousness, which first shone out upon the inhabitants of the east, is now shedding forth His beams on the west. The shadows of the day of grace are beginning to lengthen, they are stretching their covering over the nations, and soon His light will set in a darkness that will be felt by all creation. The spiritual darkness under Antichrist will be fearful, for His kingdom will be filled with the same. As truly as the voice of mercy will be heard to the end, so truly will the voice of Him (as the Almighty Word), be heard in the day of His anger.

During the whole millennial day, which is called the day of the Lord (the Sabbath that is reserved for the Son of Man), He will move creation by His word. It is written that, *from the rising of the sun even unto the going down thereof*, My name shall be great (גדול), very powerful and influential among the Gentiles, and in every place incense shall be offered unto My name, and a pure offering, saith the Lord of hosts. The Son of Man shall sit upon the throne of His glory, and as the angel Gabriel said to His virgin mother : "He shall be great, and shall be called the son of the highest, and the Lord God will give unto him the throne of his father David ; and he shall reign over the house of Jacob for ever ; and of his kingdom there shall be no end."

2. Out of Zion, the perfection of beauty, God hath shined. *Out of the heavenly Zion, as the centre of the heavenly Jerusalem, God will shine in his strength.* How goodly will be the place where the King shall be seen in His beauty, surrounded with His saints, as with a living wall of glory, the perfection of immortality. That which is now invisible, the heavenly Zion, must precede the earthly in its manifestation. The first will establish, enlighten, and glorify the second, which will appear translucent as the body of heaven in its clearness.

3. Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him.

Our God shall come, the great God, even our Saviour Jesus Christ shall come (as He said), in power and in glory, *and he will not keep silence*. He shall come with a great voice of much people in heaven (Rev. xix. 1, 14). Thus saith the Lord concerning His second Advent, by the mouth of the prophet Isaiah: "I have long time holden my peace" (as the judge), "I have been still" (hidden in the heavens), "and refrained myself from executing vengeance; now will I cry like a travailing woman" (as one pained to be eased of a burden), "I will destroy and devour at once" (Isaiah xlii. 14).

A fire shall devour before him: as it is written, the Lord Jesus will be revealed from heaven with His mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ. *And it shall be very tempestuous round about him*. The very elements of nature will be disturbed, and used in judgment against the wicked. As in the time of Joshua, so it will be at the coming of the Judge of all mankind: the powers of heaven will fight against the earth, clouds and darkness will be round about Him, out of which will issue lightning and thunder, storm and tempest, that men may know that the heavens do rule.

4. He shall call to the heavens from above, and to the earth, that he may judge his people.

He shall call to the heavens from above. Those who are in the heavenlies, He will call forth into manifestation, and *he will also call to the earth, that he may judge his nation* (עַמּוֹ). He will call for His election in the Spirit, and in the flesh, that He may appear to both as the Son of God in the heavenlies, and as the King of Israel in the Holy Land. In that day He will not only come to be glorified in His saints, but also to be admired in all them that believe (2 Thess. i. 10).

5. Gather my saints together unto me; those that have made a covenant with me by sacrifice.

The call is for the gathering of all saints unto Himself, as it is written: He will send His angels with the great sound of a trumpet, and they shall gather His elect from one end of heaven to the other, even all who have served Him from the beginning of this dispensation, according to that hope, which inspired the first Christians, of being gathered to the Lord at His coming (2 Thess. ii. 1). They are saints who have *made a covenant* with Him *by sacrifice*, who have

received the New Testament in Christ's blood shed for the remission of their sins, and who, by the partaking of His body and blood, have shown forth His death—they who have come to Jesus as the Mediator of the new covenant, and who have crucified the flesh, with its affections and lusts, that Christ might live in them the hope of glory.

6. And the heavens shall declare, or shew, his righteousness: *mess.* They who are in the heavenlies will come forth and reveal the righteous judgment of God. Innumerable multitudes with one heart and one voice will sing Alleluia. Salvation, and glory, and honour, and power, unto the Lord our God, for true and righteous are His judgments. They will praise no delegate, no ambassador, but God Himself, who, in the person of His Son, will execute judgment upon the ungodly.

7. Hear, O my people, and I will speak; O Israel, and I will testify against thee: *I am God, even thy God.* "Hear, O my people, or nation (עַמִּי), and I will speak." He will come in person and speak to them, and show them His pierced hands and feet; *O Israel, I will testify against thee* for thy rejections of My claims as Jesus of Nazareth to be thy Messiah. *I am Elohim, thy Elohim,* God, even thy God, I Am that I Am, who spoke to thy fathers, Abraham, Isaac, and Jacob, to Moses, and to all the prophets. I am, as I have revealed Myself, Father, Son, and Holy Ghost, and no other. I am thy God who hath kept thee in all thy wanderings for thy fathers' sake, that eventually I might have mercy on thee, and restore thee again to thy land.

8. I will not reprove thee for thy sacrifices or thy burnt offerings, *for they have been continually before me.* *I will not reprove thee for thy sacrifices,* for all have been brought to an end in My own sacrifice on thy behalf, that thou mightest not perish as a nation from the earth. *I will not rebuke thee for thy burnt offerings to have been continually before me,* for they all point to My own perfect devotion and dedication to the Father, in the nature of man, that I might fulfil His will in making expiation for sin. All your sacrifices have ceased, because I have driven you from the land.

9. I will take no bullock out of thy house, nor he goats out of thy folds. How truly has this been fulfilled in the dispersion of Israel among the nations. *God has taken no bullock out of his house, nor goat out of his folds,* for an atone-

ment for sin; they have been unable to offer any sacrifice, being expelled from their land.

10. For every creature is mine to dispose of as I will, whether it be the wild beast of the forest, or the more tamable cattle on the hills; I can do with them whatsoever pleaseth Me. I can either save or destroy, either call for sacrifice, or bid to refrain therefrom.

11. I know all the fowls of the mountains: and the wild beasts of the field are mine. *I know all the fowls of the mountains;* no one falls without My permission, Mine eye is upon all, for I fill heaven and earth, and what creature can escape My presence? The wild beasts of the field who prowl about for food are Mine. Man did not make them, neither can he continue their increase. I made them, and My word bids them to multiply, even though they exist under the curse pronounced by My word against all creation for the disobedience of Adam.

12. If I were hungry, I would not tell thee; for the world is mine, and the fulness thereof. *If I were hungry and desired food, I would not tell thee.* For, though I was poor, I knew that I possessed all things in My Father, that the world and its fulness were created for Me; yet did I not come into the poverty of thy nature, and in it subject Myself to the tempter? Did I not suffer the pangs of hunger, although I told thee not, but waited the time for His angels to come and minister to Me? God is independent of all His creatures, and of the work of His hands, therefore the Son, although He became incarnate, ever asserted His Lordship, knowing that He was of the Father alone.

13. Will I eat the flesh of bulls, or drink the blood of goats? *Will I eat the flesh of bulls, or drink the blood of goats?* Can they satisfy Me, if I could receive them. I am come to give you food such as your fathers never tasted, and to give you drink such as they never received: "for my flesh is meat indeed, and my blood is drink indeed." As I am the true sacrifice, so am I the true food which the Father has provided for My people to sustain them, in that spiritual life, which, like the natural life, demands food for its continuance in being. I am not only the life, but the food of that life, therefore "he that eateth me shall live by me, and I will raise him up at the last day."

14. Offer unto God thanksgiving; and pay thy vows unto the most High: *Sacrifice unto God praise.* Offer to Him thy memorial sacrifice of thanksgiving. The sin offering has been accepted on thy behalf on Calvary; all can now approach God in the spirit of thanksgiving and seek of Him His present blessing, through the memorial sacrifice of His body and blood. *Pay thy vows unto the most High.* It is only by abiding in Me, thine accepted sacrifice, strengthened by My body, and refreshed by My blood, that thou canst fulfil thy vows unto the Lord, and present thy body a living sacrifice, holy and acceptable, which is thy reasonable service.

15. And call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me. *And call upon me, O Israel, in the day of trouble,* for trouble at the end will come upon thee such as never has been before, but, in the midst of it, thou shalt call upon Me whom thou hast pierced, and shalt weep bitterly as one that mourneth for an only son, and then through thy repentance I will absolve thee from thy sins, and thou shalt be saved. I will deliver thee from the Gentiles, from the oppression of Antichrist, and thou shalt glorify Me, thy Lord and thy God.

16. But unto the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldst take my covenant in thy mouth? *And unto the wicked one (וירשע), the man of sin, the son of perdition, God saith, What hast thou to do? Is it for thee to declare my statutes or that thou shouldst take my covenant into thy mouth.* He, like Jeroboam, will use certain things ordained of God, for his own worldly profit, and in defiance of his Christ he will pervert their order, their purpose, and their signification. *Or that thou shouldst take my covenant into thy mouth,* as if thou wert the very Christ, and hadst power to make a covenant with Israel, and with the nations through Him.

17. Seeing thou hatest instruction, and castest my words behind thee. *What hast thou to do with these things, seeing, like Pharaoh, like the Assyrian, like Herod, thou hatest instruction, or chastisements (מוסר).* Thou hatest to receive instruction by judgments, and castest My words behind thee, so that they are never in thy mind for good in thy meditation. Thine own thoughts, thine own words, thine own purposes, alone occupy thine attention, without any reference to Me.

18. When thou sawest a thief, then thou consentedst with him, and hast been partaker with adulterers.

When thou sawest a thief, one who robs Me of My rights, or of My glory, and ignores my purpose, and My kingdom, *then thou wast pleased with him, and didst consent* to take him under thy protection. A head of a troop of robbers is he who would deprive Me of My right to reign, and would cast Me out of My heritage. *Thou hast been partaker with adulterers*, with those who mingle the flesh with the Spirit, the world with the Church, who make an alliance with the world, and, rejoicing in its friendship, would lift thee up as their king and their God.

19. Thou givest thy mouth to evil, and thy tongue frameth deceit.

Thou givest thy mouth to evil, to speak great things and blasphemy. Thou hast sent (שלוח) mouths, even the false prophet before thee, to prepare thy way, and to uphold thee as the great king over all the children of pride. Thou wilt be deceived by the deceiver, and thy tongue shall be used of him to frame falsehood, and set it as a law upon the earth. Thou shalt be as a head of gold having the very similitude of the Christ of God. Thou wilt rob the sanctuary of its precious stores, to form thine own idol. Thou wilt fill its vessels with the wine of thine own delusions, even with the mixtures of hell.

20. Thou sittest and speakest against thy brother; thou slanderest thine own mother's son.

Thou wilt sit (חשב) and speak against thy brother, against Him who is not ashamed to call Himself the Prince of the kings of the earth, and who would uphold them in the true spirit of brotherhood, and sustain them in their places, but thou wilt speak against Me, thy Kinsman Redeemer. Thou wilt receive power from beneath. My name shall be detestable in thy sight. My words will be a torment to thee, and to thy people, and thou wilt blaspheme My name and My authority. *Thou wilt slander thine own mother's son*. All natural and social ties will be dissolved, and thou wilt look strangely upon him who is descended from one common mother. The flesh of Eve thou wilt despise, cherishing enmity in thy heart against the seed of the woman, the promised Messiah.

21. These things hast thou done, and I kept silence; thou thoughtest that I was altogether such an one as thyself: but I will reprove thee, and set them in order before thine eyes.

These things hast thou done, and I kept silence. I suffered thee to take thine own way in order to bring iniquity to a head, whilst I remained silent, but not unobservant, in the heavens. Thou hast thought, being in the seat of Christ, that I would suffer thee to occupy My throne, and establish thy kingdom on the

earth; but I will rebuke thee with the spirit of My mouth, and set thine iniquities before thine eyes; and those things which thou hast desired, and put in order, as if they were to endure, will perish with thee.

^{22.} Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver.

Now (I pray אֲנִי) consider this. Consider the end of Antichrist, ye that forget God in the person of His incarnate Son, the fountain of honour, and the source of all strength. Consider, before it be too late, *lest I tear, or rend (תִּשְׁרֹף), you from the earth, and there be none to deliver you* out of My hand. It will be a fearful thing to fall into My hands as the living God, for I am a consuming fire; flesh and blood cannot enter into My presence.

^{23.} Whoso offereth praise glorifieth me: and to him that ordereth his conversation aright will I shew the salvation of God.

He who offereth praise, he who sacrifices thanksgiving, even the fruit of his lips, as the produce of a good and honest heart, *glorifies me*, and will glorify Me in My kingdom.

And to him that ordereth his conversation aright will I shew the salvation of God. To him whose conversation is in the heavens I will look with delight, and will shew him the salvation of God, in raising him from the dead, that he may see and rejoice in his Saviour. Such a one sets himself in the way that is good, he walks in the path of life that leads to everlasting honour and glory. In his flesh he shall see his God, and worship Him as his Kinsman Redeemer. Thus shall he be satisfied when he awakes in His likeness, being transformed to the image of the heavenly.

PSALM LI.

THE SORROW OF THE SINNER, PENITENT FOR HIS SINS.

To the chief Musician, A Psalm of David, when Nathan the prophet came unto him, after he had gone in to Bathsheba.

To Him who is the Overseer. A Psalm of David, who, though beloved of God, fell under His displeasure by reason of sin. A Psalm of penitence, written when Nathan the prophet came to him as a reprover from the mouth of God, after that he had gone in to Bathsheba.

(בַּת-שֶׁבַע), *i.e.*, the daughter of the sworn covenant. He thus broke the covenant of God, who said: "Thou shalt not commit adultery." "Thou shalt not kill." These two sins he committed. He gave, and took away life in an unlawful manner, and thus provoked the Lord to anger.

1. Have mercy upon me, O God, according to thy loving kindness: according unto the multitude of thy tender mercies blot out my transgressions. *Be gracious to me* (חַנּוּן), *O God, O Elohim!* As one guilty before God, whose life was forfeited according to the law, he pleaded as an abject sinner before the throne of grace. None but God could reverse the sentence of death, for David had forfeited all claim to that eternal kingdom, into which no murderer nor adulterer can enter. As a king he humbled himself before his King, who had exalted him to honour. He knew that He had the power of life and death over His own subjects. He had grievously abused his trust, as one accountable to the King of Kings, but he craved an act of grace and indemnity from the consequences of his evil doings. He pleaded with his Maker for grace according to His mercy (חַסֵּד), which endureth for ever, and without which no flesh could be saved. He called to remembrance not a solitary instance of His loving-kindness, but the multitude of His mercies towards the children of men. There is the grace of the Father, the mercy of the Son, and the forbearance of the Holy Ghost, in not immediately withholding life from the sinner at the moment of his transgression. Acknowledging these things, the penitent sought that his sins might be blotted out from the book of the recording angel. He looked to the blood of Jesus the Saviour, who, for His own name's sake, would, in the fulness of time, blot out all transgressions, and the punishment due to the same. The sins of the past, the present, and the future, are remitted through the shedding of His most precious blood, that they might not have power over men, but that men in Christ might prevail over them. Blessed are they who have had recourse to that blood, for by it they not only receive the forgiveness of the same, but are cleansed from all unrighteousness.

2. Wash me thoroughly from mine iniquity, and cleanse me from my sin. *Wash me*, for if Thou wash me not, I can have no part with Thee, who admittest not iniquity into Thy presence. Wash me Thyself, O God, in the blood of Thy Son, to which the blood of bulls and goats testify. Wash me thus from my defilement, *and cleanse me from my sin*, which I have

contracted by turning aside from the right course, and falling into the filth of sinful flesh.

3. For I acknowledge my transgressions: and my sin is ever before me. I acknowledge before Thee how often I have exceeded the bounds which Thou hast prescribed, through the wilfulness that is in me. This particular sin is ever before me, as an accuser driving me to despair. I do not harden myself in my pride, withholding confession from Thee, neither do I shut mine eyes to that sin which hath so greatly displeased Thee.

4. Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest. *Against thee, thee only, have I sinned, and done this evil in thy sight.* He here signifies that all sin is a violation of the law of God, who has said: "Thou shalt do no murder," and again, "Thou shalt not commit adultery." Thus from the earth he beholds his sin reaching unto heaven, he hears the voice of his brother's blood crying out, and sees the fruit of his transgression witnessing against him.

That thou mayest be justified when thou speakest against man for his iniquities and transgressions, in that thou makest him that sowest evil to reap of that which he soweth.

And that thou mightest be clear when thou judgest. The conscience, in the light of God, will reflect as a mirror all those things by which it hath been disfigured and defiled, so that no one will be able to answer Him in the way of self-justification or excuse. There is no error in God's judgment. He knows the secret springs of every man's heart, all his antecedents, and his present condition, and according to these will be His judgment. Thus men might utterly despair were they not freely justified by the grace of God, through the redemption that is in Christ Jesus.

5. Behold, I was shapen in iniquity; and in sin did my mother conceive me. He goes to the root of the matter, namely, original sin, transmitted to us through our first parents. *Behold, I was shapen in iniquity,* in that perverse nature, which I have inherited from him, who, under sentence of death, was cast out of Paradise. *In sin did my mother conceive me* by a sinful man. What can spring from a corrupt tree, but corrupt fruit? and I, therefore, as a human person, have inherited sin and death; but Christ was conceived of the Holy Ghost, together with the overshadowing of the power of the Highest; therefore that Holy

thing, instinct with eternal life, though of the substance of His mother, was the person of the Son of God, who was with God, and who is God. He received life not from any human father (though of necessity He must take man's very nature of flesh and blood), but immediately from God the Father, and was thus the second Adam. The nature which He appropriated was our nature, which He took into union with Himself. The person who inhabited the likeness of sinful flesh, was the very person of the Son of God, and He thus condemned all sin, both original and actual, in the truth of our substance. He made the tree of humanity good at the very roots; from the moment he apprehended it, he exhibited in flesh that eternal life that was with the Father. The eyes of men saw it, and handled it, and bore witness to it.

6. Behold, thou desirest truth in the inward parts: and in the hidden part thou shalt make me to know wisdom. *Behold!* once more he entreats Him to "behold." First, how that the law was weak through the flesh; and secondly, what God required of man though in a fallen condition.

Behold, thou desirest truth, the Amen, in the inward parts. Thou requirest the response in men's will. Thou desirest that the human will may in all things be subject to the divine.

And in the hidden parts thou wilt make me to know wisdom; Thou wilt make me know my need of Him who is the wisdom of God. What the prophet declares to have been desired of God, He found in that man in whom God was well pleased, and, therefore, was He accepted in behalf of sinful man. From the innermost secret of His spirit, through every meditation of His mind, and in every pulsation of His senses there was truth without error, and there was the wisdom that cometh from above. The Father beheld His likeness and the reflection of His own image in the person of the Son of Man.

7. Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow. *Purge me with hyssop, the blood sprinkler, and I shall be clean.* Already the Lord had used Nathan to absolve him by His word, when the penitent man exclaimed, in all humility, "I have sinned against the Lord." Nathan said unto him: "The Lord also hath put away thy sin; thou shalt not die." He had evidently forfeited his life in the sight of God, but he sought those ordinances of the Lord, under the law, which sanctified to the purifying of the flesh, and which typified the sprinkling of the blood of Christ upon the heart and conscience, to

perfect the same. *Wash me*, he adds, *and I shall be whiter than snow*. God's washing is an effectual washing. His cleansing makes the defiled pure as the snow, when it lies in its whiteness under the face of heaven. In this there is an allusion to the cedar-rod upon which the bunch of hyssop was bound by a scarlet binding, and then dipped in running, or pure water, into which had been cast the ashes of a heifer, also stained with its blood, all pointing to better things under the Gospel, by which Christ, the true High Priest, through His ministrations on earth, restores, purges, and washes His own elect, that He may present them a peculiar people, zealous of good works. No doubt David, after his conversion, was a means of strengthening others, like the penitent Peter, to whom the Lord said, "When thou art converted, strengthen thy brethren."

8. Make me to hear joy and gladness: *that the bones which thou hast broken may rejoice.* (חשמיני) *joy and gladness*, that is, by Thy forgiveness and restoration to favour. Sin drives the sinner away from God, alarms his conscience, and deadens the sense of spiritual hearing. It makes him say: Depart from me, O Lord, for I am a sinful man. God in Christ hath provided the means for restoration, and He desires to rebuke the spirit of despair, and to cast it out, that man may hear His voice, saying: "Be of good cheer, thy sins be forgiven thee." Be reconciled to thy God, go on thy way rejoicing, because of the great things He hath done for thee in Christ Jesus the Lord, as when the prodigal son returned to his father's house he made him to hear sounds of rejoicing and songs of gladness.

That the bones which thou hast broken may rejoice. There is a necessary weakening of man, by the hand of God, before He can strengthen him. God hath ordained it, that sin persisted in destroys the very unity of his strength. Like one whose bones are broken, he cannot stand upright and fulfil the functions of manhood.

9. Hide thy face from my sins, and blot out all mine iniquities. "Hide thy face from my sins." Look not upon them to lay them to my charge. Cast them behind thy back. This prayer was answered in Him, who bore the sins of the world in His own body on the tree, and by means of His death and burial slew them, and covered them in His grave; He rose from the dead for our justification, for the Father in

Christ looked no more upon those sins which had come between man and his God, and had hindered his entrance to the kingdom.

Blot out all mine iniquities. Hide thy face from my sins, from my many failures in coming short of Thy purpose, and in turning aside from the true object which Thou hast set before me; and blot out by the shedding of Thy blood, O my Lord and my God, all mine iniquities, by which I have been shown my perverseness in going astray from Thy word.

10. Create in me a clean heart, O God, and renew a right spirit within me. *Create in me a clean heart, O God.* Create (ברא), the very word that is used for the creation of the heavens and the earth in the first chapter of Genesis, shewing that none but God can do this work, and, also, that He will perform it for every penitent sinner who turns to Him. Create in me, O Elohim, a clean heart. There is an appeal to the Father, who sent His Son to present the heart of man pure in all its affections in His sight. There is an appeal to the Son who purifies the heart by faith in his blood. There is an appeal to the Holy Ghost, who quickens that which is dead, and makes it to live before Him with whom all have to do. Out of the heart proceeds that which defiles or cleanses the man; and if the heart be not regenerated how can its affections be rightly ordered before the Creator, or become pleasing in His sight?

"And renew a right spirit within me." Direct my spirit towards Thee for good, establish Thou me in Thy likeness. Send forth Thy Spirit upon mine which is troubled, and cast down under the sense of sin, that as a clear mirror it may reflect Thine image.

11. Cast me not away from thy presence; and take not thy holy spirit from me. *Cast me not away from thy presence* in which alone is true joy. Let the light of Thy reconciled countenance beam upon Me, and scatter the darkness brought over Me by sin.

Take not thy holy spirit from me. Let the Spirit of Thy holiness sustain Me that I may live above the power of sin. Doubtless, David had quenched within himself the spirit of prophecy, which had moved him to utterance in the name of the Lord.

12. Restore unto me the joy of thy salvation; and uphold me with thy free spirit. He had known the joy of the Lord in former times, when he fully followed Him, and now he desires to be restored to His blessed communion. We all know the joy that arises in our hearts when we have been saved

from threatened dangers. How sweet is the sense of salvation when a person is rescued from evident destruction. How thankful is the prisoner who is reprieved, and bidden by the ruler to go free, with none to make him afraid! *Uphold me with thy free spirit.* It is as free as the wind. He moves over the chaos of the human heart and its desires, to bring all therein into order, and to sustain man in the ways of truth and righteousness. He is called the free Spirit, because He is given without money and without price: we deserve not His aid. As the Father is gracious, and out of His own bosom sent His Son to commend His grace in a visible form to us, so is the Holy Ghost, who proceedeth from the Father and Son, equally gracious to incline the mind to goodness and to strengthen the will to do that of its Creator, Redeemer, and Preserver.

13. *Then will I teach transgressors thy ways; and sinners shall be converted unto thee.* By sinners the Lord teaches others. They who feel that they have been forgiven much will love much. They who have proved that the Lord is gracious can communicate His grace unto others. They who have been converted to the Lord from the error of their ways are the fittest instruments for the conversion of others.

14. *Deliver me from blood-guiltiness, O God, thou God of my salvation: and my tongue shall sing aloud of thy righteousness.* He had not only been a man of war, and had slain others in the battles of the Lord, but he had slain an innocent man that he might cover his sin. And it is written: "Whoso sheddeth man's blood, by man shall his blood be shed." He cried, therefore, to be delivered from the sentence of death, which the Lord Himself would surely have executed had he not repented of his sin, and wept before Him. He addresses himself to Elohim, to the Trinity in Unity, and the Unity in Trinity. He looked for the salvation that should come to him. God ever liveth and worketh as Father, Son, and Holy Ghost, all being equally concerned and present in every work of God.

My tongue shall sing, or shout aloud, of thy righteousness, not of his own, for it had perished; and he had no hope of joy but in the righteousness of another. God saveth us from our sins, for He who was in Jesus Christ maketh us righteous in Him. As Adam's unrighteousness is both imputed and imparted to us, as by that nature we are condemned, so is the righteousness of God in Christ both imputed and imparted to us, and thus He is our peace and our joy. The blood of Christ sets free the heart from the burden

of sin, and His Spirit loosens the tongue to magnify Him for His wonderful works.

15. O Lord, open thou my lips; and my mouth shall shew forth thy praise. *O Adonai (אדני), thou wilt open (תפתח) my lips as the sweet singer of Israel; Thou wilt fill me with the Holy Ghost, and my mouth will shew forth thy praise,* as heretofore, in psalms and hymns, and in spiritual songs, testifying unto Messiah and His works. As thy royal prophet, I will speak in the name of the destined King of Israel.

16. For thou desirest not sacrifice; else would I give it: thou delightest not in burnt offering. *Thou desirest not sacrifice.* What could avail to take away sin from the inward man? Nothing but the blood of Christ. The blood of bulls and goats continually kept up the memorial of sin, and pointed to Him who should come and take it away by the sacrifice of Himself. It is remarkable how clearly David saw the weakness and unprofitableness of the law, and testified accordingly. If the sacrifice of a victim, as a substitute for my obedience, would be a sufficient atonement for my sin, and would please Thee, or satisfy Thy desires, I would readily give it.

Thou delightest not in burnt offering, as substitute for man's devotion to Thee. Thou delightest in the complete surrender of his whole being unto Thyself. Thou desirest that man should love Thee with all his heart, and soul, and strength.

17. The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise. Herein he shows what the Lord desires, and in what He delights. *The sacrifices of God (אלהים) are a broken spirit.* Man's spirit is either unyielding as a rock, full of pride, arrogance, and self-righteousness, or else hardened in sin. None but God can break up this spirit, that esteems itself sufficient to itself, and will not bow to another. The Father by His love, the Son by His grace, and the Spirit by His striving, can alone subdue, and break down into humility, the proud and stout spirit within the creature, and make it childlike in subjection and in simplicity.

"A broken and a contrite heart, O Elohim, thou wilt not despise." When like the hard, untilled earth the heart is broken up, and thus prepared, the sower can sow therein the good seed of the kingdom of God, and expect to find fruit in its season, as a reward for his labour. It is no vain thing when such a sacrifice is given to Him. It is acceptable, and well pleasing in His sight.

18. Do good in thy good pleasure unto Zion: build thou the walls of Jerusalem. Now, the note changes to a strain of pure prophecy; while the psalmist is speaking, the Lord answers him, and the Spirit of grace and supplication returns, even as it will descend upon Israel, when delivered from blood-guiltiness, and he will exclaim: Let not innocent blood be imputed to us, let not the blood of Jesus of Nazareth any longer be upon us, and upon our children. When they mourn, as did David, for all their sins, and look upon Him whom they have pierced, then shall they cry, and the Lord will hear them.

Do good in thy good pleasure unto Zion (אֶרֶץ-צִיּוֹן), unto the very substance of Zion. Fulfil all the good that Thou hast spoken concerning Zion, the centre of the city of the great King; *and build thou the walls of Jerusalem.* Send to it the Prince of Peace, and establish it as the metropolis of the whole earth.

19. Then shalt thou be pleased with the sacrifices of righteousness, with burnt offering and whole burnt offering: then shall they offer bullocks upon thine altar. "Then," when the city and temple are built, not according to the pattern given to Solomon, but according to that afterwards given to Ezekiel, *shalt thou be pleased with the sacrifices of righteousness*, for under Messiah they will offer them in righteousness, according to the order prescribed of God.

They never had a righteous king, and never will, until Jesus their King shall come, and reign over them; for David sinned, and all who bare rule after him. It is said, they made Israel to sin, wherefore the Lord was displeased with them, and removed the tribes from their inheritance, and scattered them among the nations, with the promise that He would at the end gather them again, and in His Son redeem them from all their iniquities; for His name is Jesus, because He will save His people from their sins.

They will offer to the Lord a sacrifice in righteousness, burnt offerings, and whole burnt offerings, in sign of their complete dedication to Him. "*Then shall they offer bullocks upon thine altar,*" for the Church being removed to the Lord, another dispensation will commence, another service will be fulfilled, according to a new ritual given in vision to Ezekiel the prophet, who saw the glory that should, at the end of the days, return unto His people Israel, when the times of the Gentiles should be fulfilled.

PSALM LII.

THE KING THAT SHALL SPEAK GREAT WORDS AGAINST THE MOST
HIGH.

To the chief Musician, Maschil, *A Psalm of David*, when Doeg the Edomite came and told Saul, and said unto him, David is come to the house of Ahimelech.

To Him that overcometh. An instructive Psalm concerning the Beloved, when the restless one, the man of blood, came and said to him who had the power of death, "The Beloved is come into the house of him whose God is the King and disposer of events."

1. Why boastest thou thyself in mischief, O mighty man? the goodness of God endureth continually.

Why boastest, or why wilt thou boast, thyself in evil, O mighty man, or, O thou man-god? (הַגִּבּוֹר). Why wilt thou lift thyself up in pride as a great king? Instead of manifesting sorrow for doing evil, thou openest thy mouth to speak great things against the Most High.

The goodness of God endureth continually, that mercy and goodness from which thou hast alienated thyself. He will overthrow thee for thine evil boasting, and for the mischief thou hast wrought in His heritage.

2. Thy tongue deviseth mischiefs; like a sharp razor, working deceitfully.

Thy tongue deviseth mischief like a sharp razor, which, by insinuating itself into the minds of others, will instigate to injury and crime; working with guile, it will make use of signs and wonders, tending to confirm a lie; by these it will eventually succeed to cut men off from eternal life.

3. Thou lovest evil more than good; and lying rather than to speak righteousness. Selah.

Thou lovest evil more than good. The ruler is set for the protection of the good, but thou hatest them that are good, and they do not resist thee. Love of thine own pleasure is thy characteristic. Thou lovest falsehood—the lie which thou hast propounded and set up as an object of worship. Thou sayest, "Hath God said?" How can these things be which He hath declared? Thou lovest the falsehood of thine own heart, the deceit of thine own imagination, rather than the right ways of the Lord. Selah. Note these forms of Antichrist, and beware of them, lest they destroy thee,

4. Thou lovest
all devouring
words, O *thou* de-
ceitful tongue.

Such shall be the tongue of Antichrist, the enemy of the true David, God's appointed king. His tongue shall be set on fire of hell. It will speak great things and blasphemy, and will prevail to deceive the nations, for it will be the very instrument of the enemy to fulfil his purpose in the earth; but in doing it, a mightier One than he, even the Almighty, will over-rule him.

5. God shall
likewise destroy
thee for ever, he
shall take thee
away, and pluck
thee out of *thy*
dwelling place,
and root thee out
of the land of the
living. Selah.

Herein is his judgment written, and it will surely come to pass. Moreover (גם) God (אל), the strong one, will be the Lord who judgeth thee; He will take His great power and reign. *He will destroy thee for ever, and will take thee away* alive, and cast thee into the lake. Though thou plant the tabernacle of thy palace between the seas in the glorious holy mountain, yet thou shalt come to thy predicted end, and none shall help thee. *God will pluck thee*, O thou most proud! as an evil tree, *out of the land of the living*, and make thee an abhorring unto all flesh. He shall leave thee neither root nor branch upon the face of the earth.

Selah. Note this judgment, and be warned, lest any man worship the beast, and his image, and thus become a partaker of their sins, and a receiver of their plagues (Rev. xiv. 9, 12).

6. The righteous
also shall see, and
fear, and shall
laugh at him.

The righteous also shall see the judgments poured out upon the enemies of the Lord. They shall be raised from the dead and gathered to Him, that they may in immortality have power over the nations according to the promise of Christ their Lord, and even they who are left on the earth, having survived the judgments, shall fear that great and terrible name: "The Lord our God," and shall bow their heads, and acknowledge him to be the Lord, the Ruler. Yea, more, *they shall laugh* at the folly of vain and wicked men in their endeavour to hold dominion, and to keep out the Lord from His inheritance. The same mind that will be exhibited in the Lord (Ps. ii.), will also be exhibited in the righteous, for they shall be one with Him, both in spirit and in substance.

7. Lo, *this is* the
man that made not
God his strength;
but trusted in the
abundance of his
riches, and
strengthened him-
self in his wicked-
ness.

Behold the man (הגבר), the mighty man, the Antichrist who will claim divine honours, and will array himself with the garment of infallibility, who will do according to his own will, and act independently of the Most High. *Lo! this is the man* that will yield

to the suggestions of Satan, that proud and independent spirit, who will give him power to fulfil his desire, attesting his mission with great signs and lying wonders.

He trusted not in God, but in the abundance of his riches, both temporal and spiritual; for Satan will give him the kingdoms of this world and their glory, and will constitute him his visible image, and the instrument of his authority to the fallen creation. As the marvellous representation of the majesty of evil, Satan and all his subordinate angels will be ready to assist him in his warfare against the Lord and His Christ. For Antichrist will repudiate the idea that he is responsible to God for his acts. He will rightly be designated the wicked one, whose coming is, after the working of Satan, to deceive the nations.

8. But I am like a green olive tree in the house of God: I trust in the mercy of God for ever and ever.

The true Christ contrasts Himself with Antichrist. The God-man shews wherein He differs from this man-god. *I am like a green olive tree in the house of my God.* I am fresh and full of the vigour of eternal life, and of the unction of the Holy One. Such am I in the house of God, in His habitation of living humanity, wherein the operations of the Father, My own ministrations, and the in-working of the Holy Ghost are manifested. I am in His house imparting and sustaining life, communicating My joy, and filling it with My glory, which I derive from Thee.

I trust in the mercy of God for ever and ever. And as in Me Thy mercy is established, so by Me it will become mighty, and prevail over all Thy works.

9. I will praise thee for ever, because thou hast done it: and I will wait on thy name; for it is good before thy saints.

I will praise thee, O Father, for ever, because thou hast done that which thou hast promised. His voice will be heard saying, It is done, when Satan the usurper will not only have been cast down from the heavens (Rev. xii. 8), but thrust out from the earth to the abyss (Rev. xx. 3), (*τὴν ἄβυσσον*), and bound therein for the appointed time (Rev. xx. 7).

I will wait on thy name, O Father. As the true Melchisedec He will sit as a priest on His throne, and will wait upon the Father, that He may be for ever the visible communication of blessing from God to all creation, that the name of the Father may be hallowed in the manifestation of His paternal rule. He will be the Father of the age to come, because whoso seeth Him, seeth the Father.

For it is good before thy saints. Thy name in Me is good before thine election, which Thou hast given Me for a nation of kings and priests, that by them, under My lordship, Thy paternal government may be administered in all places of Thy dominion. Thy goodness will flow from Thee to Me, from Me to them, and from them to the new heavens and the new earth. All will be made perfect in One.

PSALM LIII.

IN THE LAST DAYS PERILOUS TIMES SHALL COME.

To the chief Musician upon Mahalath, Maschil, A Psalm of David.

To Him that giveth the victory over suffering, whose grace is mighty in weakness. For giving understanding to the simple. Concerning the Beloved.

1. The fool hath said in his heart, *There is no God.* Corrupt are they, and have done abominable iniquity; *there is none that doeth good.*

The fool whose folly will be set in great dignity, and who will think himself wiser than seven men who can render a reason for their wisdom, he shall be denounced of God as one who errs from the way of understanding, seeking to establish that which is right in his own eyes, independently of Elohim (אלהים), of the Father, of the Son, and of the Holy Ghost. Thus he will expose himself to the danger of hell fire. The things of the kingdom of God will be esteemed as foolishness in his sight, that he may exalt himself in his folly as a God upon the earth. To do this he must have a seared conscience, in which the enemy will delight to dwell.

Corrupt are they. There will be many who will follow him to their own destruction, who will manifest the corruptions of Sodom, of Egypt, and of the men who lived at the time of the first coming of Christ to Jerusalem. They will become either spiritually, or naturally corrupt, for devils will possess their uncrucified flesh, and urge them on to uphold their king, who ascendeth from beneath. *Abominable perverseness* (על) will be manifested by them on the earth.

There is none that doeth good. The salt will be removed, and all

will become corrupt, the habitations of devils, the hold of every foul spirit, and the cage of every unclean bird.

2. God looked down from heaven upon the children of men, to see if there were any that did understand, that did seek God. In that day *Elohim will look down upon the sons of Adam (על-בני-אדם) to see if there be any one who understands, and who seeks the very being of God (אזח אלהים).*

3. Every one of them is gone back: they are altogether become filthy; there is none that doeth good, no, not one. But He will see every one of these disobedient sons of Adam, who have foolishly partaken of the tree of knowledge, become altogether apostate. Having crucified to themselves the Son of God afresh, and put Him to an open shame, they will appear *filthy* in His sight; and in anger He will say: "Let him that is filthy be filthy still." Having forsaken His incarnate Son, and quenched His Spirit, He will see *that none is doing good, no, not one.*

4. Have the workers of iniquity no knowledge? who eat up my people as they eat bread: they have not called upon God. *The workers of iniquity, the perverse sons of Adam, have they no knowledge of God and of His Son, whom to know is eternal life? that they devour my nation (עמי) as they eat bread.* This shews that they will become persecutors of those in whom God dwells; and also of that nation with whom He would dwell. For though Antichrist and his adherents will prevail and rule over the apostates, they will be resisted both by faithful disciples and by the restored nation of Israel, many of whom will not subscribe to his pretensions. Yet it is written, half of the city will go into captivity to him (Zech. xiv. 2).

They have not called upon God. How can they call upon Him who have trodden under foot the Son of God, and have counted the blood of the covenant, wherewith they have been sanctified, an unholy thing, and done despite unto the spirit of grace? They who have thus rejected their Creator, Redeemer, and Preserver, will then experience what a fearful thing it is to fall into the hands of the living God.

5. There were they in great fear, where no fear was: for God hath scattered the bones of him that encampeth against thee: thou hast put them to shame, because God hath despised them. *There were they in great fear where no fear was.* In that very place where God will appear in the midst of His people, His enemies will be confounded: great fear will seize them when the folly of their unbelief is made manifest by the visible judgments of Almighty God; but He will have His chosen ones

in safe keeping, and preserve them from all fear, for their faith will be perfect, they will meditate terror and not be afraid.

God hath scattered the bones of him that encampeth against thee. The scattering of His bones refers to the dissolution of His mighty power. This prophecy is interpreted by one of later date recorded in Ezekiel, which refers to the last northern or north-eastern confederacy against the land of Israel, headed by Gog, the prince of Rosh, Meshech, and Tubal. He will fall upon the mountains of Israel with all his bands (Ezek. xxxix. 1, 4, 11). Seven months will Israel be occupied in burying them (verse 12), after which God will set His glory among the Gentiles (verse 21), and then all shall see, in the execution of His judgments, that His hand is upon them. The house of Israel shall know that He is the Lord their God from that day forward, when there shall be a grand dedication of the whole earth to the Lord.

6. Oh that the salvation of Israel *Who will give the salvation of Israel from Zion?* *were come out of Zion!* (מי ירן מציון). The Lord Jesus their Redeemer, and when God bringeth back the captivity of his people, Jacob shall rejoice, and Israel be glad. He will bring again the captivity of Jacob, and will have mercy upon the whole house of Israel; upon the two tribes, and upon the ten, and He will be jealous of His holy name, which they have profaned among the Gentiles in the rejection of His Son. The Redeemer shall come to Zion and turn away ungodliness from Jacob. Therefore, on the release of His nation (עַם) from captivity *Jacob shall rejoice, and Israel shall be glad*, for God will no more hide His face, but will pour out His Spirit upon them, and in the person of His Son manifest Himself as the Lord their God in the midst of them for ever.

PSALM LIV.

THE PRINCE OF THIS WORLD COMETH, AND HATH NOTHING IN ME.

To the chief Musician on Neginoth, Maschil, A Psalm of David, when the Ziphims came and said to Saul, Doth not David hide himself with us? To Him that overcometh in affliction. For giving understanding concerning the Beloved, when they who passed by came and said to the departed in the lower world: Doth not the Beloved hide Himself with us?

1. Save me, O God, by thy name, and judge me by thy strength.

Save me, O God, exclaimed Jesus of Nazareth to His Father, when He found Himself exposed to a great fight of afflictions, and men were ready to destroy Him, because He came not in His own name, but in that of the Father who sent Him. He glorified His Father's name on the earth, and exemplified its power. As touching His divine nature, He was of the same substance with His Father, but as concerning His human nature, He was of one substance with us. He who honoured and hallowed the Father's name, was honoured and glorified by the Father; and He, for the great work of His Son, has exalted His name above every name.

Judge me by thy strength. None but the Man who was Jehovah's fellow had any right to utter such a request as this; to invite the scrutiny of His Father, and expose Himself without fear to the might of His terrible majesty. But He knew that the Father, as His Redeemer, was mighty, and would plead His cause, and assert that right.

2. Hear my prayer, O God, give ear to the words of my mouth.

The Father's ear was ever opened to His prayer, and He was at all times ready to succour Him. The words which flowed from the mouth of His Son were always acceptable in His sight. What love was manifested in the gift of His Son to the children of men, who not only assumed their nature, but offered prayer as a man before God, in the very need and poverty of humanity!

3. For strangers are risen up against me, and oppressors seek after my soul: they have not set God before them. Selah.

For strangers, they who knew not God, whose hearts were hardened in pride, and who opposed Him with all the enmity of the carnal mind, *rose up against Jesus in anger, and with oppressors sought after his soul.* They took counsel against Him, that they might take away His life.

They have not set God before them. They have not set the love of the Father, the grace of the Son, nor the goodness of the Holy Ghost before them; and consequently, malice, hatred, and violence are in their midst, and have prevailed to quench in them all light and love divine.

4. Behold, God is mine helper: the Lord is with them that uphold my soul.

In all His misery, when exposed to the wrath of the enemy, He lifts up His eyes to heaven, in full assurance that His Father is above all, ruling the storm, and directing the whirlwind of spiritual evil, raised against

Him by His permission. He exclaims in perfect faith, and with fervent piety: "*Behold, God is mine helper!*" I am not alone, the Father is with Me. *The Lord is with them who uphold my soul*, who continue with me in my temptations. The Father was with them, not only in bringing them to His Son, but in preventing their eventual departure from Him.

He brought them back in His providence to the Shepherd and Bishop of their souls, for so far as they could they upheld the cause of their Saviour, while He was under the veil of our earthly garb, and unrecognised by those to whom He was sent.

5. He shall reward evil unto mine enemies: cut them off in thy truth. *He will reward evil to my oppressors.* He will turn the evil (יָשׁוּב הָרָע) upon them who have watched Me with a malicious spirit. They will eat of the fruit of their own doings. This hath God ordained in His wisdom.

In thy truth, which they have resisted, *cut them off* from the land of the living. Remove from them their inheritance, and disperse them among the nations.

6. I will freely sacrifice unto thee: I will praise thy name, O LORD; for it is good. *I will freely sacrifice unto thee, O Jehovah.* Freely did He lay down His life for us, pouring out His blood upon the cross, and freely in that very humanity did He take it up again. He was the Lamb, foreordained before the foundation of the world, but manifested in time; and He now exists in the heavens, to be sent forth as the ruler of the earth (1 Peter i. 19, 20; Isaiah xvi. 1).

I will praise thy name for it is good. In the midst of the Church will I, by My Spirit, sing praise unto Thy name, which I have declared unto My brethren. The sacrifice for sin having been offered and accepted in our behalf, we are free to bring unto the Father the fruits of the earth as an offering of thanksgiving, as the acceptable memorials of His death and resurrection, that He may grant us His presence therein, and fill our hearts with the spirit of praise.

7. For he hath delivered me out of all trouble: and mine eye hath seen his desire upon mine enemies. *For the Father hath delivered me from all trouble;* He hath saved Me from all distress, and anguish of body and mind, and hath exalted Me to His own right hand, that I may receive His election of sons, and raise them up to inherit My glory in the kingdom prepared for them.

Mine eye hath seen all that will come upon mine enemies. When in the days of My flesh I came near, and beheld the devoted city, I wept over it, seeing in the vision of the future, which Thou gavest Me, the evil which should come upon it, and I said: If thou hadst known, even thou, at least in this thy day of grace, the things which belong to thy peace, and which are thine by right! But now, seeing thou hast put them from thee, they are hid from thine eyes. The days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee, and they shall not leave in thee one stone upon another, because thou knewest not the time of thy visitation. Woe also to the Gentiles, who have boasted themselves in hatred against the branches of Israel, which were broken off, and scattered abroad upon the face of the earth, and have trodden them down with contempt. Woe to the pride of the Gentiles, who have lifted themselves up to reign as kings without the Lord and His saints, and have thus anticipated the resurrection: for assuredly, as God spared not the natural branches, so truly He will not spare them! Woe to the Gentiles, who have not continued in the goodness of God, upon them will fall the hand of His severity, to cut them off as unfruitful branches, and men will gather them, and cast them out into the fire, and they will be burned up! For behold, the day cometh that shall burn as an oven, and all the proud, yea, all that do wickedly, shall be as stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch (Malachi iv. 1).

PSALM LV.

WHEN HE BEHELD THE CITY HE WEPT OVER IT.

To the chief
Musician on Negi-
noth, Maschil, A
Psalm of David.

To Him that overcometh in His affliction. To
give understanding concerning the beloved Son of
God.

1. Give ear to my prayer, O God; and hide not thyself from my supplication. Who is this that cometh in His own name into the presence of God? It is no other than the man that is His equal. He alone has the right to claim an audience of the Father, to beseech Him to hear His prayer for the fulfilment of His promise in Him. He alone can entreat Him not to hide Himself from His supplication, who, in the days of His flesh was exposed to many and sore evils, from which none else could have delivered Him.

2. Attend unto me, and hear me: I mourn in my complaint, and make a noise; *Attend unto me, O My Father, for I need Thy daily help against those who attack Me, I seek Thy support to bear My daily cross.*

I mourn in my meditation (בשירי), in meditating upon the waywardness of the people in rejecting Thy love. All is troubled within Me, and I am made to cry unto Thee with many tears, because of the blast of the terrible one.

3. Because of the voice of the enemy, because of the oppression of the wicked: for they cast iniquity upon me, and in wrath they hate me. Hear Me, and give Me deliverance, *because of the voice of the enemy*, who continually vexes Me with his suggestions and temptations, seeking to hinder Me in doing Thy will, and because of the oppression of the wicked one (רשע) who assaults Me with violence, to move Me, if possible, from My steadfastness in Thee. As an enemy his voice is that of the liar to question and gainsay the Word of God, and to substitute his own deceit instead thereof. As the wicked one he is the murderer, and desires to slay Me, and to quench Thy Spirit in the heart of Thy creature man; therefore, they who, listening to him, yield to his malicious suggestions, cast iniquity upon Me. Because I yield not to the current of their thoughts and ways, they deem Me as an enemy. Because I will not reverence their traditions, they accuse Me of perverseness, and roused into anger by the deadly foe, they hate Me with a cruel hatred. These things they do, because I testify unto them that their words are false, and their deeds evil.

4. My heart is sore pained within me: and the terrors of death are fallen upon me. *My heart is sore pained* because their words have been shot into Me like sharp arrows. I am sorely wounded in My heart by their malicious remarks, *and the dark and heavy terrors of death are fallen upon me.* He who has the power of death has come down upon Me to crush Me with

all his force, that if possible he may turn Me back from drinking the bitter cup, which Thou hast put into My hand.

5. Fearfulness and trembling are come upon me, and horror hath overwhelmed me. *Fearfulness and trembling came upon me*, the Prophet like unto Moses; even as they came of old upon those who prepared His way before Him. He suffered under the burden of the fearful visions of God: these things came upon him as the Son of Man, who had come into man's nature, and who had willingly taken man's sin upon Himself, and was bearing the load of it in His own body: He especially felt these things as one with His own nation. He greatly feared the consequences of their rejection of Him, in awakening the wrath of the King, His Father, and in flesh He trembled in the presence of His offended majesty and holiness.

Horror hath taken hold upon me. It covered Him with its overwhelming terror and darkness, for He saw His own people fighting against God, and in this condition hastening to perdition; such was the horrible vision revealed unto Him.

6. And I said, Oh that I had wings like a dove! for then would I fly away, and be at rest. And thus suffering the consequences of man's transgressions, I exclaimed, *O that I had wings like a dove!* or, who will give Me the wings of the dove? He desired, like Elijah, to be caught away by the Spirit, that He might enjoy peace in a place of safety far beyond the pursuit of His adversaries. He desired to pass away from the earth to the heaven, and find rest at His Father's right hand. The dove being the symbol of the Holy Ghost, we also see in these words how Jesus, in the days of His flesh, longed for the companionship of His spiritual body, the Church.

7. Lo, then would I wander far off, and remain in the wilderness. Selah. *Behold!* He says, had I the wings of the dove, *I would hasten far away, I would even flee, and remain in the wilderness*, far from the noise and persecutions of men, who have not the love of God abiding in them. He remembered how, after His baptism, He had been driven of the Spirit into the wilderness, where He preferred to meet the enemy alone, rather than to confront Him working in the minds and hearts of the men whom He came to redeem. He remembered how Elijah, by the power of the Spirit, was driven into the wilderness, when He fled for His life from the wrath of the people and of their rulers. But He would not turn aside, neither pray for the help of angels, nor for

the power of that Spirit to translate Him before His work was done ; and at length, in the fulness of the Holy Ghost, the Spirit of peace, He rose from the earth, as with the wings of the divine dove, and left it to remain hidden from human observation, until the appointed hour when He will return in peace to those who look for Him, and who love His appearing.

Selah. This is the thing to be noted of the sons of men, for *had Jesus been removed*, like Enoch and Elijah, without suffering death, he would have remained alone ; but, in dying, and falling into the earth, like a grain of wheat, He was able, through His resurrection, to bring forth much fruit, and thus raise many sons to be partakers of His glory.

8. I would hasten
my escape from the
windy storm and
tempest.

He said, " If it be possible, let this cup of sorrow pass from Me," but He added, how then shall the Scripture be fulfilled concerning the expiation of the sins of the world by My death upon the accursed tree? *I would hasten my escape* from that last terrible storm which will be raised against Me by the adversary, from the wild tempest of the passions of men, lashed into madness by the prince of the power of the air : but then how shall Thy Word be fulfilled, that thus it must be in order that he may be defeated in the deep confines of the earth.

9. Destroy, O
Lord, and divide
their tongues : for
I have seen vio-
lence and strife in
the city.

This is evidently a vision of the righteous judgment of God which He was made to declare in the Spirit ; and which, in the history and experience of the Jewish nation, has been literally fulfilled. Is it not also a warning to those at the close of this dispensation, who have fallen into the same evil condition.

Destroy, or, swallow up (בלע), *O Adonai, their tongue*, concerning which it is written, that it is a fire inflaming the whole course of human life. Inflamed by the enemy to effect his own will, it was used as such by the chief priests and rulers, when they set the whole nation against the Lord, and against His apostles : but how soon was this wicked tongue silent, which said, " If thou let this man go, thou art not Cæsar's friend, therefore away with him : let him be crucified."

I have seen (said the Lord) *violence and strife in the holy city*, where there should be even-handed justice and peace. He saw the end of the working of malice and wickedness in the violence of

contending factions, and the strife of sects; and this He knew would soon leaven the whole lump of humanity in the Jewish nation, and prepare it for destruction.

10. Day and night they go about it upon the walls thereof; mischief also and sorrow are in the midst of it. *By day and night they will surround (יִסְבֵּב) it, even upon its walls.* How clearly He foresaw in vision the contending factions of the Jews destroying each other, instead of uniting their strength as one man to repel the common foe. John of Gischala, Eleazer, and Simon the Zealot, were all seen biting and devouring one another, although each separate faction moved about within the walls of the doomed city in the vain attempt to save it from the besiegers. Mischief began its work in stirring up brother against brother. Great was the sorrow, and grievous the oppression, whilst famine stalked abroad, till at length human kindness was turned into bitterness, and as hungry wolves they destroyed one another. The foes within the city were indeed mightier to destroy than those which were without.

11. Wickedness is in the midst thereof; deceit and guile depart not from her streets. *(הוֹרֹת) Wickedness* (that is, all manner of wickedness, both spiritual and natural) are in the midst of that which outwardly bears the name of the holy and eternal city.

Deceit and guile, or fraud, will not depart (יֵאָסֵף) from its streets. From the centre to its outskirts there is nothing but deceit manifested in many specious forms, by which the wicked one seeks to lead captive his followers, and he will prevail in his fraudulent transactions towards God and man. The very subtlety of the serpent, casting out from his tongue deceit and guile, will be seen in them.

12. For if was not an enemy that reproached me; then I could have borne it: neither was it he that hated me that did magnify himself against me; then I would have hid myself from him: *This is a prophecy of Judas, and of all who follow his example, betraying the Lord in pretended friendship.* When one in whom Christ confides and appoints to convey His blessing, turns over to His enemies for the sake of filthy lucre, or worldly honour, what sorrow does his apostasy inflict? How much more does He grieve when His own people apostatize, and go over to the enemy! He feels it in the manner described in these words towards the traitor, who, having professed friendship, in the hour and power of darkness turns against Him. If I suffer from an

enemy, I will bear it (~~swan~~), I must expect such an one to shew his enmity.

Neither was it he that hated me that magnified himself against me, then I would have hid myself from him. It was one who companied with Him, and took part in the ministry of His apostleship, one who was numbered with the twelve, to whom He spoke in perfect confidence as a friend among friends.

13. But *it was* thou, a man mine equal, or, according to equal, my guide, My rank, associated with Me in My ministry, *my* and mine acquaintance. *guide*, one with whom I took counsel, and received it as the counsel of God. *And mine acquaintance*, with whom I went in and out, with whom I ate, and drank, and with whom I discoursed by the way.

14. We took *We took sweet counsel together*, in discoursing on sweet counsel together, *and walked* the things of the kingdom of God, and on the future unto the house of God in company. revelation of the glory of Israel. There was pleasant intercourse between us, as we journeyed to the house of God in company, wherein were set forth the mysteries of My work.

Judas was with Him, sustaining Him by his presence, while He taught in the temple of God.

15. Let death *Herein, as is oftentimes the case in Scripture, the* seize upon them, *prophecy passes on from the one to the many.* *and let them go* It runs on from the beginning of the apostacy at the down quick into hell: for wicked- commencement of the present dispensation, to the ness *is* in their dwellings, *and a-* close of the day of grace, when the apostate man of mong them.

sin will go out from the faithful, and be revealed in all his lawlessness as the son of perdition, and when, with his followers, he will meet the doom of Korah, Dathan, and Abiram, death will seize upon them, and they shall descend living to the lower parts of the earth, to the lake of fire. And wherefore this judgment? For wickedness (of all kinds) *is in their dwellings*. In their place of sojourning, it will be exhibited under their king, and in the midst of them as a company of gainsayers. He who leadeth them will open his mouth against God incarnate, and blaspheme His tabernacle, or dwelling-place, and those that dwell in heaven. Unto him and his subordinates will be affixed the name of blasphemy, for he will sit in the temple of God, and shew himself that he is God; supernatural power will not be wanting to confirm his lie.

16. As for me, I will call upon God; and the Lord shall save me. *As for me* (saith Jesus the Christ, the Son of the living God), *I will call upon my Father*, who hath ordained Me as His King, *I will call upon Elohim*, whose name and nature I have revealed and will reveal: *and Jehovah will save me* out of the hands of Mine enemies, whether personally, or in My faithful people who will adhere to me to the end. Jehovah will save Me and Mine, and will shew forth the glorious unity existing between Me and My whole mystical body. He will gather them to Me, the Head, as the complement of My salvation, when the full mystery of godliness will be manifested.

17. Evening, and morning, and at noon, will I pray, and cry aloud; and he shall hear my voice. *Evening and morning, and at noon, will I pray, or meditate* (אשירה). Evening and morning were reckoned as one day, being intersected by the noon, and were the times of prayer. Evening by evening, and morning by morning, was the Lamb of God lifted up in figure in the temple of God, and noon was also a time of meditation, or prayer. It was also about this time that Peter went up to pray on the housetop, when he fell into a trance, and had that remarkable vision unfolding to him the acceptance of the Gentiles in the fellowship of the body of Christ, and these were hours which the Lord Jesus sanctified by His own special meditations, and in which He stirred up Himself (ואדמה) in the Holy Ghost to cry with the voice of intercession to His heavenly Father, who ever heard and answered Him.

18. He hath delivered my soul in peace from the battle that was against me: for there were many with me. Here, again, the prophecy runs on to the time of the last controversy with the nations. He will look to the Father to redeem His people, in whose hearts He will be formed the hope of glory, and the Father will deliver His soul in peace from the battle of the last day, which will be against the Lord Jesus and His Church. *For there will be many with him*; certainly this was not the case in His conflict on the cross. At the end, many shall be chosen to be as His battle-axe and weapons of war. On the earth will His servants fight, for then will be the time when He will go forth to battle against those nations that come up against Jerusalem, even as of old He fought against the seven wicked nations of Canaan (Zech. xiv. 3-14.)

Judah also shall fight at Jerusalem, and spoil the Gentiles, who have trodden them and their land under their feet.

19. God shall hear, and afflict them, even he that abideth of old *Selah*. Because they have no changes, therefore they fear not God.

(El *h*.) *The mighty God will hear*, and take His great power, and manifest it in the way of afflicting the nations as described by Isaiah (lxiii. 6), and Zechariah (xiv. 12). Jesus of Nazareth will bring down their strength to the dust by His plagues, for before him will go the pestilence, and burning coals beneath His feet.

Selah. Mark this, all who doubt His divine personality, for in that day it shall be seen that He is the great God, even our Saviour Jesus Christ.

Because they have no changes, they prosper in this world, and are firmly compacted together like the body of a leviathan with his scales; impervious to the breath of the Spirit of God, they fear Him not. They say, where is the promise of His coming, for since the fathers fell asleep, all things continue as they were, without His interference to change the course and order of events, and to disturb the fixed laws of nature.

20. He hath put forth his hands against such as be at peace with him: he hath broken his covenant.

He hath put forth his hands against such as be at peace with him; against those who would teach Him the true path to peace. This is another allusion to Judas, and to every one who follows after him, supposing that gain is godliness. As he covenanted to receive a band of soldiers to take his Lord by violence, and thus betrayed Him into the hands of wicked men, so it hath been done by many to the faithful in all generations. The traitor betrayed his Lord with a kiss, which was the signal for His entrance into the hour and power of darkness. He was guilty of the body and blood of the Lord, for it was after the Lord had confirmed and established the new covenant of life and peace in His blood with His disciples, and pledged Himself to give them the inheritance which He had purchased, that Satan entered into him.

21. *The words of his mouth were smoother than butter, but war was in his heart: his words were softer than oil, yet were they drawn swords.*

He was a man of an excellent exterior, apparently gentle and winning in his manner. The outside of the cup and the platter were clean, but not so was the inner man.

The words of his mouth were smoother than butter; he used fair words, and was soft and winning in speech, *but war was in his heart*, which, though hidden for a time, came out in the end, when he led up the soldiers against Jesus and His disciples.

His words were softer, apparently, than oil, the unction of the Holy One given by the holy anointing, yet were they drawn swords, more likely to wound than to heal.

22. Cast thy burden upon the Lord, and he shall sustain thee: he shall never suffer the righteous to be moved.

What is to be done, when we live in the midst of such men, and are obliged to have intercourse with them, and even to receive them as ministers of righteousness? We must follow the example of Jesus, and cast upon Jehovah the burden laid upon us. As saith the Holy Ghost, *Cast upon Jehovah that which he gave thee to bear, in giving thee Judas, and he will sustain, or nourish thee. He will never suffer the righteous one to be moved.* What a description of Him who was always steadfast, immovable, and abounding in the work of His Father! He bore the burden of Judas upon His spirit, until He went out from His fellowship; then, as one eased of great oppression, He exclaimed, "Now is the Son of Man glorified in him. If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him" (John xiii. 32).

23. But thou, O God, shalt bring them down into the pit of destruction: bloody and deceitful men shall not live out half their days; but I will trust in thee.

But thou, O God, shalt bring down all such as deal treacherously with Thee, into the pit of destruction. They will be hidden in the place of punishment. Bloody and deceitful men shall not live out half their days. Miserable are they, unmindful of the precious life within themselves and others. Reckless, disregarding of human life, and full of deceit all the while, deceiving and being deceived; they shall not live out half the days allotted to men upon the earth. They who lead into captivity, will go into captivity; and they who kill with the sword, must be killed by the sword; for the mouth of the Lord hath spoken it. The rejoicing and triumph of the wicked one and his antichristian confederacy will be but short; doomed to destruction, he will engulf his followers in a like fate, and all this shall come to pass to make known the truth, that there is but one Man in the heavens who can say to the Father, *I will trust in thee* to fulfil Thy word, to give Me the nations for Mine inheritance, and the uttermost parts of the earth for My possession.

PSALM LVI.

THEY SAW THE ANGUISH OF HIS SOUL AND PITIED HIM NOT.

To the chief Musician upon Jonath-elem-recho-kim, Michtam of David, when the Philistines took him in Gath. To him who leans upon the silent dove, or Spirit, while remote from safety. A Psalm of truth more precious than gold, concerning the Beloved, when the uncircumcised, the strangers, took Him into places of suffering.

1. Be merciful unto me, O God: for man would swallow me up; he fighting daily oppresses me. The man Christ Jesus, exposed to the contradiction of sinners, and threatened with destruction, throws Himself upon His heavenly Father, and exclaims, *Be gracious unto me* (רחמי), *O God*. He invokes the divine nature to come to His help and strengthen Him, for man (אנוש), Enosh, miserable man, who knows not that he is blind, and poor, and destitute, *would swallow me up*; literally, he pants (שאפו) for My destruction, and breathes out slaughter against Me.

He, fighting daily, oppresses me. The carnal mind and alienated rebellious heart were brought out into continual warfare against Him, and He had to endure a great fight of afflictions.

2. Mine enemies would daily swallow me up: for they be many that fight against me, O thou most High. They were His enemies who watched Him with an evil eye to entangle Him in His talk, to lay hold of His words, that they might accuse, and destroy Him, and thus be no more troubled with His ministry. He, a man, left apparently to His own resources, having no strength but that which He derived from above, appealed to His Father for succour against His foes both ghostly and bodily. He met wickedness in high places, and in the divine strength wrestled, and prevailed against principalities and powers, and the rulers of the darkness of this world.

3. What time I am afraid, I will trust in thee. Well might poor humanity shrink from the contest. By confiding alone in His Father was He strengthened for the trial, and thus stood firm in the midst of wickedness,

prevailing over all fear. Faith working by love triumphed over all that was against Him, and gave Him a perfect victory.

4. In God I will
praise his word, in
God I have put my
trust; I will not
fear what flesh can
do unto me.

Abiding in God, and God abiding in Him, He could say, "*I will exalt his word.*" The word of the Father was safe in His keeping, and He shewed it accordingly in all His works as man on the earth. *In God I have put my trust*, and He could boast of doing so in a way no other could, for His faith was never marred by unbelief. Confiding in His Father, and assured of strength and support through His presence, He exclaimed, "*I will not fear what flesh can do unto me.*" Alas! that flesh should meet flesh in antagonism, when He who was the Sufferer came to extricate it from all its enemies, even from death itself. The enemy knew that if He could prevail against flesh in the person of the Son of God, he could claim it as his prey for ever, and rejoice over all flesh represented by Christ.

5. Every day they
wrest my words:
all their thoughts
are against me for
evil.

They not only fought against Him as the incarnate Son, but resisted His words, and wrested them to their own destruction. They sought by Scripture to convince others that He was a deceiver, not knowing how rightly to divide the Word of truth. *All their thoughts* and their devices *are against me for evil*. They compass heaven and earth to bring upon Me the evil that they have imagined. Hating the man because His works were good, and as such condemnatory of their own, which were evil, they would not have Him to rule over them.

6. They gather
themselves toge-
ther, they hide
themselves, they
mark my steps,
when they wait for
my soul.

They gather themselves together into various bands, taking counsel against Me to slay Me. They hide themselves that they may in secret prepare fresh attacks upon Me. They mark My steps, following at My heels to pervert men's minds, and to stir up hatred of My person. All this they do in the expectation of destroying My soul, and taking My life from the earth.

7. Shall they es-
cape by iniquity?
in thine anger cast
down the people,
O God.

Shall they escape by iniquity? Shall they save themselves from the wrath of Cæsar by slaying Me? Shall their temple and their priesthood stand, defiled by the shedding of My blood? Will that blood sanctify them in their iniquity, and be the means of their escaping thine indignation, O Lord? Surely not. They cast Him out, and in

their turn were cast away among the nations, according to their law in which they trusted, that innocent blood was laid to their charge.

In anger make the nations (עמים) to come down, O God (הוהי אלהים). And accordingly the nations have come down upon them, where-soever they have been cast out as wanderers. Rome counted in her armies men from all nations, who most willingly gave themselves to their work, and laid low the city and temple at Jerusalem, scattering the inhabitants over the whole earth. They heartily helped forward the indignation, but not without sin. Even the baptized have cruelly turned against them, returning evil for evil, and the blood of the Jew hath watered the earth. He is smitten with judicial blindness, and with the veil of unbelief upon his heart, ought rather to have been an object of compassion and of prayer, than of persecution.

8. Thou tellest *Thou, O Father, tellest all my wanderings* on the my wanderings: put earth; as a pilgrim and sojourner I tread the length thou my tears into thy bottle: *are they* and breadth of the Holy Land. Thou numberest not in thy book? My steps, as also the hairs of My head, and Thou wilt make the place of the soles of My feet glorious.

Put thou my tears into thy bottle. Is not the record of my sorrows in thy book? Thus the Father marked His progress through the land of His future inheritance, in which He was a stranger, and which He sanctified by His tears. He who had seen Him faithfully fulfil His painful mission in humiliation, will send Him to fulfil His will at His exaltation, as the Head of the redeemed creation, whose centre of blessedness will be in Jerusalem, the city of the great King.

9. When I cry *In the day of the Lord, great and terrible, when I unto thee, then call upon Thee as the Judge of the whole earth, then shall mine enemies shall mine enemies be arrested* in the work of setting turn back: this I know; for God is up their own thoughts and desires, and shall be turned for me. backward to destruction. *This I know; because God is for me,* and not for Mine enemies. I know His purpose from the beginning to the end, who will send Me in power and great glory, when they who are against Me will perish from before My presence.

10. In God will *In Elohim, will the man Christ Jesus exalt the I praise his word: Word of truth. In Jehovah will He cause that Word in the LORD will to be praised in all the earth. He who is the Lord I praise his word. and Giver of Life will do this, for the spirit of praise will be poured*

out upon all flesh, and their song will be of mercy and judgment. In God the Holy Ghost will Jesus and all His people praise the Father for His faithfulness to the incarnate Word.

11. In God have I put my trust: I will not be afraid what man can do unto me. *In God have I put my trust.* That the Son in the unity of our nature has prevailed over all enemies, by His perfect confidence in His heavenly Father, will be His joy throughout eternity, and also our joy in Him, and because of this confidence in His Father, *he will not fear what man (אדם) can do unto him* on the earth. He will confide in His Father, though the sin of Adam come to its full in the last days, and threaten to destroy His name from off the earth.

12. Thy vows are upon me, O God. I will render praises unto thee. *What saith the Lord Jesus to the Father? Thy vows are upon me, or, thy vows I will pay (אשלם) to thee, O God.* His vows to establish His incarnate Son, as Apostle and High Priest, as King and Judge, to execute judgment and justice in all the earth, and His oath to establish Him sole monarch thereon, that by casting out all things that offend, it may be filled with His glory, sanctified to His name, and made subject to His will. When the Father's vows and solemn promises are thus fully accomplished by Him, He will render praises unto the Father, who hath sworn that as the Son is the depository of His vows, so by Him will He fulfil them, and set His glory in the land of the living.

13. For thou hast delivered my soul from death: wilt not thou deliver my feet from falling, that I may walk before God in the light of the living? *Thou, O Father, who hast delivered my soul from death, wilt not Thou extend Thy goodness and power to the last remnant who shall complete the mystery of godliness? Wilt not Thou deliver them from falling away in the time of the last apostacy, that I may present them faultless before the throne of Thy glory? That I, with My whole perfected body, may walk before Thee in the light of immortality, one in spirit and in substance, and one in eternal glory; for as the feet are necessary to the body of men, to enable him to bear all its weight, and to use its force, so are the last members of the mystical body of Christ necessary to that body in order to enable the head to bruise Satan finally under His feet.*

PSALM LVII.

JESUS, WHOM GOD RAISED FROM THE DEAD, SAW NO CORRUPTION.

To the chief Musician, Al-taschith, Michtam of David, when he fled from Saul in the cave. To Him that overcometh. Destroy not by corruption. A writing concerning the Beloved, when He fled from the face of the destroyer, and His body was hidden in the cave, resting in hope of a blessed deliverance.

1. Be merciful unto me, O God, be merciful unto me: for my soul trusteth in thee: yea, in the shadow of thy wings will I make my refuge, until these calamities be overpast. *Be gracious (חַנּוּן) unto me, O God. Be gracious unto me: for my soul trusteth in thee.* Although no man cared for His soul, yet there was One mightier than all in whom He could confide, and through His faith, as through an open and ready channel, grace was poured into His human reasonable soul.

And in the shadow of thy wings will I make my refuge. He dwelt in the holiest, who dwelt in the Father, the Spirit of God and of glory beamed upon Him as upon the mercy seat; and He heard the voice of One speaking to Him from the excellent glory, and in Him He confided until the spiritual wickednesses (רְעוּרָה) had passed away, disappointed of their prey, and repulsed at every point of attack. The conflict ceased with death, and He passed out in the Spirit as a Mighty Conqueror.

2. I will cry unto God most high; unto God that performeth all things for me. *I will call upon God (אֶקְרָא) most high.* Thus the incarnate Son appealed to His Father in every time of trial, and received an answer to His prayer, for He knew that He heard Him always; for the Father was greater than He, from whom, as the truly begotten Son, He derived His subsistence. I will call upon God, who, through My continual faith and prayers, imparts strength to My weakness, and makes Me more than sufficient to meet all Mine enemies. I will call upon God who will bring to an end the curse that resteth upon Me as the bearer of the sin of the world.

3. He shall send from heaven, and save me *from* the reproach of him that would swallow me up. Selah. God shall send forth his mercy and his truth.

He shall send forth His quickening Spirit from His throne, for heaven is His throne, *and he will save me from the reproach of the enemy, who would swallow me up* in the jaws of death.

Selah. Let the resurrection of Him who is the first fruits of them that slept assure the hearts and comfort the spirits of all who love Him, and who look for His appearing as the resurrection and the life. God, through My resurrection, shall send forth His mercy and His truth. He sent His mercy through His apostles, as His ambassadors, to convey to men His ministry of reconciliation. He sent forth His truth, endowing them with the spirit of truth to minister the same to others, and write it upon the fleshy tables of the heart, that it might be read and known of all.

4. My soul is among lions: and I lie *even among* them that are set on fire, *even* the sons of men, whose teeth are spears and arrows, and their tongue a sharp sword.

My soul is among lions, among men who are subservient to him who goeth about like a roaring lion; they exhibit his ferocity, his thirst for blood, and are ready to pounce upon Me, and carry Me off as their prey. *I lie down with those who are set on fire* of hell, whose spirits are like flames of fire kindling upon Me; even the sons of Adam, full of his disobedience, and who love to bring forth the fruit of that corrupt tree.

Whose teeth are spears and arrows, piercing and penetrating unto death, *and their tongue a sharp sword*, cutting Me to the quick. Truly He was the man who experienced affliction where He ought to have found peace.

5. Be thou exalted, O God, above the heavens; let thy glory be above all the earth.

He looked to the joy set before Him. In the midst of all His sufferings He beheld the glory that should follow. *Be thou exalted, O God, above the heavens.*

Be thou exalted through My sufferings above all the dwellers in heaven, for they will owe their stability to My work as the incarnate Son of God. *Let thy glory be above all the earth; or, O God, Thy glory shall be upon all the earth, for it shall be revealed by Me, and all flesh shall behold it together.*

6. They have prepared a net for my steps; my soul is bowed down: they have digged a pit before me, into the midst whereof they are fallen *themselves*. Selah.

They have prepared a net for my steps, to hinder Me in My goings. They wove a net of falsehood, and took Him captive therein: but it was too weak to hold Him. Their false accusation they could not establish.

My soul is bowed down, it is exceeding sorrowful

even unto death, to which they are determined to lead Me as a blasphemer of Thy name. *They have digged a pit before me into which they are fallen.* They said, "Let us destroy Him," for if we do not the Romans will come and take away our place and nation; and thinking to save themselves, they prepared their own pit of destruction in destroying the Lord. They sought to save their lives, and so lost them.

Selah. Mark this all who do evil that good may come.

7. My heart is fixed, O God, my heart is fixed: I will sing and give praise. In the midst of all His trials He could say: *My heart is fixed. O God, my heart is established in Thee.*

I will sing and give praises; and this He did at the last supper, when He sang a hymn with them, ere He went out to the scene of His agony, His betrayal, and His cruel death. He praised His Father for providing such a worthy and sufficient sacrifice for the sins of men.

8. Awake up, my glory; awake, psaltery and harp: I myself will awake early. *Awake up, my glory.* Thus He stirred up His strength within Him, and yielded Himself up to the Spirit of God, and of glory, by which He kept Himself in continual communion with His Father. *Awake, psaltery and harp:* let the instruments of music sound forth His praise. *I will awake at the dawn.* Early in the morning will I awake to a blessed resurrection, and come forth and shew Myself to My disciples, that their hearts may be filled with joy in beholding Me.

9. I will praise thee, O Lord, among the people: I will sing unto thee among the nations. *I will praise thee, O Adonai, among or, in the nations (בְּעַמִּים).* First, He will praise the Father in an election gathered out of the nations; then He will sing psalms unto Him among the peoples (בְּלְאֻמִּים). For all the kindreds of the earth shall turn unto Him at His second Advent, and He will with His own voice present their praises to the Father.

10. For thy mercy is great unto the heavens, and thy truth unto the clouds. For in that day His mercy in His Son will be extended to the heavens. All the angels of God will be seen ascending and descending upon Him as the Son of Man. His merciful care, and His benign government, will reach from earth to the heavens, and all will obey Him. His truth will be extended to the clouds, and will be exhibited by them, for

are they not the clouds of His saints who will come with Him? And will they not be the visible witnesses of His power, as the resurrection and the life? Indeed, He will roll away all impurity in the heavens, and all will be serene and lovely, as the very countenance of God, beaming on the face of the earth.

xi. Be thou ex-
alted, O God,
above the heavens:
let thy glory be
above all the earth.

Then it shall be said in truth: *Be thou exalted, O God, above the heavens.* God must ever be above His works, and cannot be circumscribed by anything which His own power has formed. In His infinite essence He will ever be the object of worship and of praise by His redeemed creatures; and *his glory will be above all the earth.* It will be dearer, more precious, and more to be desired, than the new heavens and the new earth. Though the Godhead of the Father, Son, and Holy Ghost is one, the glory equal, and the majesty co-eternal, yet the persons are not co-ordinate. The Father ever will remain hidden in the illimitable and unknown Godhead, out of which the Son will continually empty Himself, and bring Himself within the region of the visible to reveal God to creation; and from both, the Holy Ghost will ever proceed to fill heaven and earth with life and glory, and blessedness unspeakable, that in Him all may know the Son, and worship the Father, who hath sent Him to be the Saviour of the world. The Holy Ghost, proceeding from the one Godhead, is able in the mystery of His actings to give life, and to sustain all according to His will, and thus to exalt the Father, and glorify the Son, and be Himself esteemed as the source of all blessing and praise. The Comforter will fill all with His unspeakable joy in His fellowship, which is the fellowship of the Father, and of the Son, in the unity of the one Godhead.

PSALM LVIII.

IT IS A FEARFUL THING TO FALL INTO THE HANDS OF THE LIVING
GOD.

To the chief Mu-
sician, Al-taschith,
Michtam of David.

To Him that overcometh, who said, Destroy not
by corruption. A writing concerning the Beloved.

1. Do ye indeed speak righteousness, O congregation? *Do ye indeed, or in truth, speak righteousness, O congregation?* Has justice no voice but through your lips? *Do ye judge uprightly, O ye sons of Adam?* How can ye who are ignorant of righteousness in Christ declare it? How can ye who inherit a disobedient heart, in a disobedient nature from your first father, stand and speak in uprightness in the sight of God?

2. Yea, in heart ye work wickedness; ye weigh the violence of your hands in the earth. *Yea, in heart ye work wickedness: every form of perverseness which defileth the man is manifested in you. Ye weigh the violence of your own hands in the earth.* Ye weigh out injustice and violence; the balance of falsehood is in your hands, and unjust weights are your delight.

3. The wicked are estranged from the womb: they go astray as soon as they be born, speaking lies. *The wicked are estranged from the womb of evil that bare them. There is an estrangement of the heart, and its inclinations are not towards God, they flow not to Him, they go astray as soon as they be born.* The perverseness and obstinacy of human nature are seen in the infant; as soon as the tongue can speak there is a disposition to speak lies.

4. Their poison is like the poison of a serpent: they are like the deaf adder that stoppeth her ear; *The poison of original sin flows in the veins; it is that which the old serpent introduced by disobedience, by which in one man many were made sinners. They are like the deaf adder which will stop its ears.* They have no power to hear; sin hath stopped this avenue to the soul: yea, even when addressed by godly words, they turn from all instruction.

5. Which will not hearken to the voice of charmers, charming never so wisely. *There is a remarkable fulfilment of these words, in the case of those people to whom the prophet Ezekiel addressed the words of God. He was unto them as a very lovely song, of one that had a pleasant voice, and could play well on an instrument; for they heard His words and did them not. Thus it has always been, for men's hearts are set upon their covetousness. What effect, for instance, had the ministry of John the Baptist upon the nation to whom he was sent? What was the result of the ministry of Him who spake as never man spake? The voice of sorrow, the voice of joy are alike unheeded when the mind is estranged from God.*

6. Break their teeth, O God, in their mouths; break out the great teeth of the young lions, O LORD.

Break their teeth, O God, in their mouths; break out the great teeth of the young lions. This union of figures expresses the character of cunning and subtlety with force and cruelty. The combination of the serpent and the lion is evidently intended to shew this. But God is entreated to destroy the venomous fangs of the serpent's brood, that his words may no more act as poison upon the souls of men, and that the great lion, and his followers who imitate him, may be deprived of the means of seizing and holding their prey. The seed of the serpent and the race of the lion are the wicked, whose enmity abides unto the end against the seed of the woman, or the faithful in the earth. It is remarkable that the teeth of the mystical locusts, mentioned in the Book of Revelation, are compared to the teeth of lions, because of their power to torment and destroy life.

7. Let them melt away as waters which run continually: when he bendeth his bow to shoot his arrows, let them be as cut in pieces.

They are powerful and destructive as waters that rush for a time impetuously along their beds, when the sun melts the mountain snows; or, as the rain that descends in torrents, but gradually wastes away, until the bed, down which they have run their course, becomes dry. So shall the wicked flow like a torrent in judgment over those to whom they have been sent; but having done their work they shall pass away, and no more be seen: when He who is the judge shooteth out His arrows, they will be utterly destroyed.

8. As a snail which melteth, let every one of them pass away: like the untimely birth of a woman, that they may not see the sun.

As a snail, when deprived of its defence, *melteth* by the heat of the sun, so shall they pass away, together with their power, and the terror they have inspired. They shall be removed from their place, and be rendered perfectly impotent.

As the untimely birth of a woman they shall not see the sun of righteousness. They would not abide the time of perfect formation, and will therefore pass away to be no more remembered. Not having been perfected in Christ, they will be shut out from the kingdom.

9. Before your pots can feel the thorns, he shall take them away as with a whirlwind, both living, and in his wrath.

Before your pots can feel the thorns. Before they have time to touch their vessels to stir up the heat of commotion within, *he shall take them away as with a whirlwind,* by the mighty power of His spirit, *both living and in his eternal wrath.* They will be cast alive into the

second death, being denied the common death of man. He will in a moment fix them in their place of judgment, to be a living spectacle of His wrath, as His saints will be that of His mercy.

10. The righteous shall rejoice when he seeth the vengeance: he shall wash his feet in the blood of the wicked. *The Righteous One* (צדיק), who has passed the bounds of mortality, *will rejoice* when He seeth the just retribution upon the wicked; for the day of vengeance will be in His heart, and He will come forth to tread the winepress of the wrath of Almighty God. He will trample the wicked under His feet. In jealousy, and in the fire of His wrath He will give sentence of judgment. His own arm will bring salvation unto Him, and His fury will uphold Him (Isaiah xlii. 13). All this will precede the year of the Redeemer, who will also be the Holy Avenger, to wash His feet in the blood of the wicked one (הרשע), the man of sin. Here is the judgment written, which will be executed by Jesus as the man of war, when He cometh forth to judge the Antichrist. The contest will be between the Holy One and the wicked one, between the Saviour and the son of perdition.

11. So that a man shall say, Verily there is a reward for the righteous: verily he is a God that judgeth in the earth. *So that a man* (אדם Adam), the descendant of Adam, who escapes this terrible visitation, shall be sanctified and saved by judgment, and shall worship the Lord, and say: Surely there is a reward for the Righteous One (לצדיק), even Jesus Christ the Righteous. Surely God the Father will come forth from heaven in the person of His Son, and on this earth He will execute judgment upon all, for He hath ordained a day, in which He will judge all men, by that man whom He hath appointed, even God manifest in the flesh.

PSALM LIX.

THE WHOLE EARTH IS AT REST AND IS QUIET; THEY BREAK FORTH INTO SINGING.

To the chief Musician, Al-taschith, Michtam of David; when Saul sent, and they watched the house to kill him.

To Him that overcometh. Destroy Him not by corruption. A writing concerning the Beloved, when the destroyer sent his emissaries, and they watched the house, and sought to take Him in order to kill Him.

1. Deliver me from my enemies, O my God: defend me from them that rise up against me. The Saviour circumscribed by the laws of morality, and surrounded by His enemies, cried out in earnest prayer to His Father for deliverance. He sought unto Him for strength that He might stand His ground, and having done all, might rejoice in His victory.

Thou wilt set Me up on high *from those who rise up against me*. Thou wilt not suffer Me to be cast down from My heavenly communion with Thee. Thou wilt eventually cause Me to triumph over all that are opposed to Me as the Anointed One of Thy choice, Thine elect in whom Thy soul delighteth.

2. Deliver me from the workers of iniquity, and save me from bloody men. *Deliver me from the workers of iniquity, who act perversely, and do all in their power to injure My good name, and save me from bloody men.* Men who have come under the evil natural to the human heart, and who in seeking to destroy the object of their enmity, have imbrued their hands in innocent blood; and this under the sanction of their self-imposed laws. We have a law, and by that law He ought to die, said the chief priests of the nation to Pilate concerning Jesus of Nazareth.

3. For, lo, they lie in wait for my soul: the mighty are gathered against me; not for my transgression, nor for my sin, O LORD. In the Gospel of our Lord and Saviour Jesus Christ, we read that the Scribes and Pharisees continually met, and took counsel against Him to kill Him. Men of all sects sought for something that they might use as an accusation against Him. Herod and Pilate, with their men of war, the high priest, and the heads of the nation assembled in a solemn council to condemn Him to death.

Not for my transgression, nor for my sin, O Jehovah. This was the appeal of the Righteous Man to Him who sat on the throne, judging right, and to whom He committed Himself in perfect consciousness that He had never transgressed His commandments, or done any wrong to men. He came not short of the glory of God, neither did He fail in presenting to Him a spotless offering.

4. They run and prepare themselves without my fault: awake to help me, and behold. *They run* in their own evil ways for which their time is always ready. Everything in the course of this world helps them in their wicked deeds of rendering evil for good. There was no fault in that man against whom their wrath was awakened; nothing which they could find to condemn, therefore they were left without excuse.

Awake to help me. Meet Me with Thy free Spirit. Be not as one who is asleep in the time of danger, but open Thine eyes and *behold me*, Thy Son, suffering the contradiction of sinners, who will not be satisfied until they have quenched their anger in My blood.

5. Thou therefore, O LORD God of hosts, the God of Israel, awake to visit all the heathen: be not merciful to any wicked transgressors. Selah. This is another instance of the spirit of prophecy, running on from the first Advent of the Lord to His second, overleaping the interval between, and foretelling that which shall transpire at the end of this dispensation. It is a most remarkable prophecy, and ever word should be well weighed, in order that it may have its due influence on the mind.

And thou, O Jehovah, Elohim, who wast, and art, and art to come, One God. Thou holdest the armies of heaven, the hosts of angels, in Thy hand, and Thou holdest also in Thy safe keeping the spirits of the just. Arouse Thyself in them, O God of Israel; and cause them to clothe themselves with their incorruptible bodies. Shew Thy power in those who compose the true Israel of God, as also in those who bear this name after the flesh. *Arise to visit all the Gentiles.* Come forth and judge all nations. *Then wilt thou not be merciful to any wicked transgressor*, nor spare such as sin wilfully after they have received the knowledge of the truth.

Selah. O thou for whom Christ died, lift up thine eyes to Him, and be prepared to meet thy God, as the God of judgment.

6. They return at evening: they make a noise like a dog, and go round about the city. *They will return* (שובו) *in the evening* of the dispensation and in the pride of their self-sufficiency will raven like a dog seeking for prey. *They will go round about the holy city*, thinking to destroy it.

7. Behold, they belch out with their mouth: swords are in their lips: for who, say they, doth hear? Their mouth will speak great things, and foam out their own shame. Their words will be like swords to wound and destroy the righteous. "*Who, say they, doth hear?*" Should we be afraid of Him, concerning whom ye say, that He will come from heaven to the earth to execute His judgment thereon.

8. But thou, O LORD, shalt laugh at them: thou shalt have all the heathen in derision. *But thou, O Jehovah, wilt laugh at them*, the creatures of a day, who imagine that they can measure their strength with Thee, their Creator, and frustrate Thy purpose. Can they suppose that they are stronger than Thou, in whom they live, and move, and have their

being? will they claim the attributes of God, and maintain that power and dignity proceed from themselves, thus acting in concert to uphold their idol? Not only will Jehovah laugh at the final confederacy of Antichrist to dethrone the Son of Man, and take possession of His throne, but He *will have all the Gentiles in derision* for their lying vanities and blasphemies. He will cast all things out that offend.

9. Because of his strength will I wait upon thee: for God is my defence. In the power of an endless life derived from the Father, Christ will wait upon Him for the accomplishment of His word.

For thou art my high place (מַשְׁגֹּבִי). Therefore, from Zion, the high place of My royalty, will Thy strength go forth *for the defence* of those that trust in Me, and to the confusion of all Mine enemies.

10. The God of my mercy shall prevent me: God shall let me see my desire upon mine enemies. God will, at the end, let Him see how mercy will rejoice over judgment, in bringing all nations to His feet, and in making them confess that the Father hath loved the Son, and hath brought all things under Him, as it is written: He will give Him the nations for His inheritance, and the uttermost parts of the earth for His possession.

11. Slay them not, lest my people forget: scatter them by thy power; and bring them down, O LORD our shield. *Slay not the nations.* Make not utter destruction *lest my people forget* (פִּן-שִׁכְחוּ עָמִי) Thy purpose, and be left alone, without the nations, over whom Thou hast promised that they shall rule.

Scatter them by thy power. Break the pride of their strength, that they may fear Thy great name, and acknowledge Thy Lordship, and that My people may never be unmindful of Thy covenant.

O Adonai, our shield and exceeding great reward? Thus, He heads up His Church, His mystical body, rejoicing in the protection and defence of the Father, to whom He will present His people as to His God and their God.

12. For the sin of their mouth, and the words of their lips let them even be taken in their pride: and for cursing and lying which they speak. *The sin of their mouth* will be seen in the false prophet, who will pretend to be the organ of the Holy Ghost, *and the words of their lips*, which will be many, great, and blasphemous, will call for judgment. In setting up Antichrist as their king they will be taken in the very snare of the devil.

13. Consume *them* in wrath, consume *them*, that they *may* not *be*: and let them know that God ruleth in Jacob unto the ends of the earth. *Selah.* They will be taken alive in His wrath, for their lying speeches, by which they will think to prevail, and to withstand the purpose of the Righteous One on the earth. Thou wilt consume them with the fire of Thine indignation, and wilt suffer them no longer to disturb and defile the earth; for the wrath of heaven will be revealed, and they will then be cut off, and all who survive the judgment shall know that God hath not only turned away ungodliness from Jacob, but that His presence is in the midst of His tribes, to rule over them.

In the seed of Jacob all the nations of the earth will be blessed. Then will God magnify Himself, and be sanctified in the eyes of many nations. He will be known as the Lord (Ezekiel xxxviii. 23). So will He glorify His holy name in the midst of His people Israel, and they shall not pollute it any more; then the nations shall know that He is the Holy One in Israel (Ezekiel xxxix. 7), and that the Most High ruleth by Jesus Christ in the kingdom of men, which is His, both in virtue of His creation and redemption.

Selah. Note this, the determination of God the Father to send His Son to establish His kingdom on earth; that His will may be done therein, even as it is in heaven.

14. And at evening let them return; and let them make a noise like a dog, and go round about the city. This evidently refers to the evening of the seventh day, or close of the seventh millennium, when Satan shall be loosed out of his prison, and shall go forth upon his old work to deceive the nations, and to bring them against the camp of the glorified saints, and against the holy city Jerusalem. These rebels will make a noise like a dog for his prey, and in their fearful apostacy will surround the city of God.

15. Let them wander up and down for meat, and grudge if they be not satisfied. They will wander up and down seeking whom they may devour, and will murmur if they cannot prevail to seize all that cometh in their way, till judgment fall suddenly upon them, and overwhelm them, and there shall be no escape.

16. But I will sing of thy power; yea, I will sing aloud of thy mercy in the morning: for thou hast been my defence and refuge in the day of my trouble. In that great day, that eighth period, when all things will be delivered from the curse, Jesus *will sing of the power of his Father*, by which, as the incarnate Son, He will have prevailed to deliver up the kingdom to Him; yea, He *will sing aloud* of the

Father's mercy in that morning, when He shall look upon the new heavens and a new earth in all their glory. It will be the commencement of those eternal ages in which no evil will find entrance, for His tender mercy will cover all His works. Jesus will then look back with gratitude to His Father for having been His defence and refuge in the day of trouble, when the enemy came up in power against Him, and against His people.

17. Unto thee, O my strength, will I sing: for God is my defence, and the God of my mercy.

Unto thee, O my Father, my strength in humanity, *will I sing* psalms of victory and triumph, for Elohim, the Godhead of the Father and the Holy Ghost is My Godhead, and therefore My eternal defence, the true high place upon which I shall stand and look over all. The Father is the God (אלהי), or the strength of My mercy, the invisible fountain of My goodness, which shall flow from Me unto all creation. Christ will have power to prevail over all in judgment, and His reward will more than compensate for all the past sorrows and sufferings experienced whilst on the earth. Then shall be brought to pass the saying that is written, "Death is swallowed up in victory."

PSALM LX.

THIS CHILD IS SET FORTH FOR THE FALL AND RISING AGAIN OF MANY IN ISRAEL.

To the chief Musician upon Shushan-eduth, Mich-tam of David, to teach; when he strove with Aram-naharaim and with Aram-zobah, when Joab returned, and smote of Edom in the valley of salt twelve thousand. (eighteen Hebrew thousand.)

To Him that hath the pre-eminence in the control of the testimony. A writing concerning the Beloved, to teach how He strove with the two streams of the proud one flowing in upon Him, and with the establishment of the enemy, when Jehovah, who is the Father, returned and smote the men of blood, in the barren valley, eighteen thousand (שנים עשר אלף), (1 Chron. xviii. 12; 2 Sam. viii. 13) according to the measure of the holy city in which the Lord is.

1. O God, thou hast cast us off, thou hast scattered us, thou hast been displeased; O turn thyself to us again. *O Elohim (אלהים), thou hast cast us off.* The time will come when the veil shall be removed from the heart of Israel, God's ancient people, and they will confess that Elohim, the Father, the Son, and the Holy Ghost have cast them off; and justly so, for rejecting the love of the Father in the gift of His Son Jesus Christ, their Redeemer and King; and by counting themselves unworthy of eternal life; thus resisting the Holy Ghost, in His testimony to Jesus, as their promised Messiah. God hath indeed (as St. Paul teaches) overruled their rejection that He might turn to the Gentiles, and take out of them a people for His name.

Thou hast scattered us (פוצתנו). Thou hast broken us off as branches from a tree, and this because of our unbelief. But when they shall turn to Him whom they have heretofore despised, Thou wilt graft them in again (Rom. xi. 23). *Thou hast been angry,* and why? Because of their rejection of Him whom Thou didst send to the lost sheep of the house of Israel. *Thou wilt return to us (תשובה לנו).* He who once said to them, Behold your house is left unto you desolate, will so clear away the veil from their hearts, as to enable them to cry: Blessed is He that cometh in the name of the Lord to save us (Matt. xxi. 9).

2. Thou hast made the earth to tremble; thou hast broken it: heal the breaches thereof; for it shaketh. *Thou who didst make the earth to tremble,* when the time for its destruction in the days of Noah had come. Thou who didst break up the fountains of the great deep, and let the waters overflow, come Thou and heal the breaches of our beloved land, which for our sins is now under Thy curse.

3. Thou hast shewed thy people hard things: thou hast made us to drink the wine of astonishment. *Thou hast caused thy nation to see a hard thing (הראית עמך קשה)* in that they have seen their city and temple destroyed, the people thinned in number by Thy judgments, and the survivors scattered among the nations. Thou hast put the cup of trembling into our hands, and made us to drink it to the very dregs. In the end they will acknowledge the righteous judgment of God, and in His light they will then see light.

4. Thou hast given a banner to them that fear thee, that it may be displayed because of the truth. Selah. The remnant who believed in the grace of our Lord Jesus Christ obtained favour, and came under His banner. Those who feared God, and would not blaspheme the holy name of His Son, were honoured

to be the root and foundation of the Christian Church, and they perfectly displayed that banner of the truth in His name, because the love of God was shed abroad in their hearts. This remnant of Israel, at the beginning, became the pillar and ground of the truth. Unto them was the Gospel first preached, and blessed were those among their countrymen who received it with the hearing of faith.

Selah. Let us not be ignorant of the mystery, that blindness in part is happened to Israel until the fulness of the Gentiles be come in.

5. That thy beloved may be delivered; save *with* thy right hand, and hear me. Through the mercy of the Lord to His election in the Spirit, Israel after the flesh will also obtain mercy. And why? Because the Son of God took flesh of a Hebrew maiden, and from His infancy to His manhood submitted Himself to all the ordinances of the law, and after His anointing with the Holy Ghost, ministered in the land as the minister to the circumcision. He was the seed of Abraham to whom the promises were made, both of the heavenly and earthly inheritances, and therefore the twelve tribes scattered abroad are beloved for their fathers' sake, and the time approaches when they will be delivered from the nations, for His heart's desire and prayer to God is, that Israel may be saved. Known unto God is the intercession of the Holy Ghost offered by our Lord Jesus Christ as their Kinsman and Redeemer, and in due time it will be answered. Their hearts shall be turned back unto himself in the land of their inheritance, where He will preserve them as His people henceforth and for ever.

6. God hath spoken in his holiness; I will rejoice, I will divide Shechem, and mete out the valley of Succoth. *God hath spoken in his holiness, and hath said that He will gather them in mercy to their place, and restore to them the kingdom. I will exult (יִשְׂמַח),* saith the Saviour, the Mighty One, upon whom their help is laid, and who is ordained, not merely for the falling away, but for the rising again of many in Israel. At the time of His second Advent, as the King of the Jews, He will exult that His intercession on their behalf hath prevailed with the Father, and that His blood is accepted as the atonement for their sins. As the Judge and Divider over them, He will then rejoice to allot to the tribes of Jacob their portions, as is so clearly recorded by the prophet Ezekiel.

I will divide Shechem. Shechem stands as the inheritance of the

ten tribes, to which at the end they will return, when each tribe will receive his share of the Holy Land, redeemed from the curse to become the glory of all lands. The history of Shechem is briefly as follows: Shechem, called afterwards Sychar in the New Testament, and now known as Nablous, is a city of Samaria, near the parcel of ground which Jacob bought of Hamor, the father of Shechem, and gave to his son Joseph. Joseph's bones were brought out of Egypt to be interred here, and on the same piece of ground was the well, called Jacob's Well, by which our Saviour sat when He held the memorable conversation with the woman of Samaria (John iv.), which caused her and many other inhabitants of the place to receive him as Messiah. Shechem was twice destroyed, but was rebuilt by Jeroboam after the defection of the ten tribes (1 Kings xii. 25), who made it His residence, and thus it became the first capital of the kingdom of Israel, separate from that of Judah, an honour which, however, it did not long retain.

I will mete out the valley of Succoth, or tents. Succoth lies on the east of the Jordan, where Jacob abode for some time after his return from Mesopotamia. A city was subsequently built on its site, which belonged to the Amorites, who were driven out when it came into the possession of the tribe of Gad. It will also be redeemed by Him who is the seed of Abraham and the heir of the land.

7. Gilead *is mine*. A beautiful place which formed part of the kingdom of Bashan. It also lay east of Jordan, and was divided between the tribe of Gad and the half tribe of Manasseh. It was famous for a plant called the balm of Gilead.

Manasseh is mine. He will return and be blessed by his King, and be no more forgotten.

"Ephraim also is the strength of mine head." Under this name the ten tribes are oftentimes presented to us in Scripture, and such is doubtless its present signification with reference to the strength of headship. The name reveals to us the combined action of the ten tribes, by whom Messiah will be enabled to assert His headship on the earth, in the overthrow of His enemies. The ten tribes, under their heads, will return to take possession of their land as the kings of the east. They will meet the two, and all will inherit together their promised portion of the earth for the blessing of all nations.

Judah is my lawgiver. Judah, from whom our Lord sprang, will

have this honour, for Zion is in this tribe, and it is written, "that the law shall go forth from hence, and the word of the Lord from Jerusalem, even unto the ends of the earth.

8. *Moab is my washpot; over Edom will I cast out my shoe: Philistia, triumph thou because of me.* *Moab is my washpot.* This sets forth the extent of the dominion of Israel under their King. All the borders of the land will be subdued, redeemed, cleansed, and purified. Their name having disappeared from amongst the Arabians, indicates their total subjection. Rivers of waters will flow through the plains of Moab, when He maketh the wilderness to blossom as the rose.

Over Edom will I cast out my shoe. Doubtless the prophecy of Amos (ix. 12) refers to the time of the kingdom, when He who is emphatically the seed of Jacob, to whom belongeth the birthright, will take possession of the border of Edom as His dominion.

Philistia, triumph thou because of me. This place also will be absorbed into Emmanuel's land: the uncircumcised shall no more triumph against Him whose dominion will be from sea to sea.

9. *Who will bring me into the strong city? who will lead me into Edom?* *Who will bring me into the strong city?* The Son addresses this question to the Father, *who will lead me into Edom?* Edom, or Esau, the heritage of the inhabitants of the mountainous district in the north of Arabia, extending from the dead sea on the south to the bay of Ælana on the Red Sea.

10. *Wilt not thou, O God, which hadst cast us off? and thou, O God, which didst not go out with our armies?* *Wilt not thou, O God—who hast cast us off* as the offscouring of all things—O God, wilt Thou not go out (וְלֹא-יֵצֵא) with our hosts? The Jews believe that the Roman empire is the empire of the Edomite, and if so, the fulfilment of these words will be seen in the destruction of the last form of that empire under Antichrist, who with his troops will invade the land, but will fall upon the mountains of Israel. The Father will send Jesus Christ to His ancient people as a man of war, as the captain of their salvation; like Joshua of old will He head up the tribes, and lead them forth to victory. Those whom He hath cast away will He receive into favour, and those who would not have this man to reign over them, will acknowledge Him as their King.

11. *Give us help from trouble: for vain is the help of man.* *Give us help from trouble.* The time of the end will indeed be a time of trouble, but the Lord will hear their cry, and will save them from the distress

which shall come upon all nations : they will cry, the salvation of Adam is vanity (וְשׂוּן רִשְׁוֹתָיו). The natural man, enslaved by Satan as his Christ, will utterly perish, and the salvation promised by Antichrist will be seen to be a vain and godless hope.

12. Through God we shall do valiantly : for he it is that shall tread down our enemies. Then addressing Elohim—the Father, the Son, and the Holy Ghost, revealed in the man Christ Jesus, who is the fulness of the Godhead bodily, they will say : *through him we shall do valiantly*, and in His might we shall be enabled to throw back all the power of the enemy, for *he will tread down all our distressors* (צָרֵינוּ). Then shall the covenant which the Lord made with Abraham be fulfilled, as it was said : “Unto thy seed,” which is Christ, “have I given this land, from the river of Egypt unto the great river Euphrates” (Genesis xv. 18). And I have set thy bounds, O Israel, from the Red Sea even unto the sea of the Philistines (Exodus xxiii. 31). Every place whereon the soles of your feet shall tread shall be yours, from the wilderness and LEBANON, from the river Euphrates even unto the uttermost sea, shall your coast be (Deut. xix. 24). This will be the extension of Emmanuel’s land, which the Lord will redeem, and will claim as the heir of Abraham, and as the King of the Jews. Then will all the predictions of Isaiah concerning His reign, and concerning the peace which shall be given to all creatures therein be literally fulfilled. Amen.

PSALM LXI.

THE MAN WHO DOETH THESE THINGS SHALL LIVE BY THEM.

To the chief Musician upon Neginah. A Psalm of David.

To Him that giveth the victory in affliction. Concerning the Beloved.

Hear my cry, O God ; attend unto my prayer.

Again we hear the voice of the incarnate Son of God in His earnest and effectual prayer to the Father. It is the voice of the afflicted one, weeping before Him who was ever ready to hear and to attend. His sorrowful cry was media-

torial, for He interposed Himself between sinners and the offended holiness of Deity. A king may hear, but it is only when he attends to the memorial presented to him that the person or persons represented have hope of redress.

2. From the end of the earth will I cry unto thee, when my heart is overwhelmed: lead me to the rock that is higher than I.

From the end of the earth will I cry unto thee, O my Father, when my heart is overwhelmed. From the depth of My suffering, yea, from the belly of Hades will I cry unto Thee, by reason of My affliction. In My flesh I present to Thee the whole world, from its centre to its circumference. I refuse not to taste of death, that My Gospel may be preached to every man that existeth and walketh on the earth, that all sin may be washed away in My blood, and be borne away by My death. All flesh is represented by Me, that as in Adam all die, even so in Me all may be made alive, and that the earth, to its uttermost limits, may be purchased by My blood. Truly the sins of mankind overwhelm My heart, as the sudden rushing of a mighty tide of waters, but all this cannot quench My love to Thee, or to the children of men. Thou wilt lead Me to Thyself (תנחתי) out of all My miseries, from the coldness of death, and from the enclosure of hell; for Thou art the head of Thy Christ. My Father, Thou art greater than I.

3. For thou hast been a shelter for me, and a strong tower from the enemy.

For thou hast been a refuge to me. I have ever dwelt in Thee, and nothing will cause a moment's separation between us. Thou hast been a tower of strength; so that the enemy can find no entrance into man's nature, which I, in My own person, have assumed.

4. I will abide in thy tabernacle for ever: I will trust in the covert of thy wings. Selah.

Self-manifestation has been the purpose of God from all eternity. He determined to reveal Himself in the incarnation of His Son, and created Adam to serve as a figure of Him who should come. Adam was made in the likeness of God, in order to prepare the way for the revelation of His express image in Jesus Christ, that in the Son incarnate, man might behold the Father (Rom. v. 14). The Son assumed our nature, not for a time only, but for eternity, and therefore He could say in truth: "*I will abide in thy tabernacle of manhood for ever.*" God will not only dwell in us, but with us—Emmanuel—the tabernacle of God with men for ever.

I will trust in the covert (בסתר), or the hiding-place of thy wings.

In the days of His flesh He looked forward to the appointed time when He should be received into heaven, and there hidden from human observation, under the outstretched wings of the cherubim and seraphim, should continually abide, steadfast in hope of the Father's promise to send Him again into the visible world, when all the angels of God will worship Him, and give up their will to Him, and to His risen saints.

Reference is clearly made to the holiest place in the tabernacle, which was a figure of heaven, and its veil also was a type of Christ's humanity, which being rent by death, opened the kingdom of heaven to all believers.

Selah. Lift up now Thy mind to Him who dwells in heaven, from whom cometh Thy help, as also Thy hope of future deliverance.

5. For thou, O God, hast heard my vows: thou hast given *me* the heritage of those that fear thy name. In mortality He fulfilled those vows which God required of Him, in order that He might live in His sight, as it is written in the law: "The man that doeth these things shall live by them."

Thou hast given me the heritage of those that fear thy name. All that their Father hast given Me I have kept, and none of them is lost. As a shepherd have I cared for those whom Thou hast brought to Me. Thine election out of all nations is Thy especial gift to Me, for they have received My words, and have known surely that I came out from Thee. They hear My voice, and in hearing it hear Thee, for Thou art one in Me.

6. Thou wilt prolong the king's life: and his years as many generations. *Thou wilt prolong the king's life.* Days upon days Thou wilt add unto the King (ימים על-ימי-מלך). He ever lived as a King, and by faith looked forward to His future and eternal greatness as the Ruler of the earth. Thou wilt add days to days in their endless course, and thy King will know no change. His years are without end. As generation succeeds generation in the times of the restitution of all things, so will His greatness uphold itself in his everlasting kingdom.

7. He shall abide before God for ever: O prepare mercy and truth, which may preserve him. *He shall sit (שֵׁב) for ever before God.* He shall sit as King on His throne of righteousness, and the Father will be well pleased in beholding His Son thus exalted over all to His own glory. Lovingkindness (חֶסֶד), grace, and truth Thou wilt appoint (מִן) to flow out of Thy bosom

unto him, that from Him they may be poured forth to all the creatures of Thy hands; and thus prepared and upheld in integrity, He will administer Thy just government unto all.

8. So will I sing praise unto thy name for ever, that I may daily perform my vows. *So will I, O Father, sing praise unto thy name for ever, as Thine incarnate Son appointed by Thee to head up the redeemed creation. Thy name shall never more be dishonoured in Thy dominions. Day by day shalt Thou behold Me, and thus shall Thy will be done on earth, even as it is in heaven.*

PSALM LXII.

LET ALL FLESH KEEP SILENCE BEFORE HIM.

To the chief Musician, to Jeduthun, A Psalm of David. *To Him who is exalted above all blessing and praise. A Psalm concerning the Beloved Son of God.*

1. Truly my soul waiteth upon God: from him cometh my salvation. *Truly my soul (said Jesus, the incarnate Son of God), waiteth upon him who hath sent me, who hath said: "Let all flesh be silent before the Lord." He waited for the movement of His Father, through His Spirit, upon His reasonable soul, and thus all His actions as a man were upright before Him.*

From the Father cometh my salvation, said the Son, for as He came out from the Father, so all that He received in the way of help and deliverance proceeded from Him who sent Him into the weakness of our common nature. He glorified the Father for His salvation, as we glorify Him our Saviour.

2. He only is my rock and my salvation; he is my defence; I shall not be greatly moved. *The Father alone is my rock, or stability in man's unstable nature; he only is my salvation. Again, He repeats the words, and shews us whence as man He derived succour in every time of need. Thou, O Father, art My salvation, and Thou wilt save Me from all My foes, both bodily and*

spiritual, and wilt raise Me up and become *my defence*, or high place (משגב). Thou wilt receive Me to Thyself, having enabled Me to take up manhood unto God.

I shall not be greatly moved. Notwithstanding My sorrow and afflictions, Thou art far greater than all who are against Me. Short will be the time of My trial, and nothing shall turn Me from the object set before Me. Though My flesh tremble because of Thy judgments, and My spirit is overshadowed by the darkness of the enemy, yet none of these things will hinder My triumph over him, and all who obey him.

3. How long will ye imagine mischief against a man? ye shall be slain all of you: as a bowing wall shall ye be, and as a tottering fence. *How long will ye imagine mischief against a man of dignity (איש)?* Jesus was the only true and honest man on the face of God's earth. Where the heart is full of pride and envy, visions of mischief will pass before the mind, and cause it to be restless, until they be accomplished. *Ye shall be slain all of you.* Here is the prediction of the Almighty by the lips of the king, concerning the judgment of those who should slay Jesus, who, as touching His divinity and manhood, is designated the root and offspring of David. The children of Israel were slain by the armies of Chaldea, and later on by those of Rome, and persecution and death have ever since pursued their descendants.

As a bowing wall shall ye be. As a wall inclining to earth from its foundations, and ready to crumble to ruin, so shall ye be, no more holden together in your place as a nation.

Ye shall be as a fence that is thrust down (הרדויה), and therefore useless as a means of defence: ye shall be thrust down with violence under the feet of men, who will lay waste your dwelling place. Thus they have been trodden down and spoiled, as a fence that is trampled upon by the spoiler.

4. They only consult to cast him down from his excellency: they delight in lies: they bless with their mouth, but they curse inwardly. *They will consult (יעצו) to cast him down, or drive Him away (להדויה) from his excellency, or dignity, as the Son of God, and as the King of Israel; and accordingly they treated His dignity as Son of God as the testimony of a blasphemer, and His claim to be*

King of the Jews with the utmost contempt.

They will be well pleased (ירצו) with lies. They delighted to denounce Him as a false prophet, a deceiver, and a Samaritan, and

preaching these things as true, they deceived the people with words; yet in their inward part there was no truth, but in its place, envy, hatred, malice, and all uncharitableness. They treasured up cursing, of which they brought forth an abundance in the day of the calamity of the Son of Man.

Selah. Let us see in all this the sins of our flesh, and lift up our souls to God to keep us from similar evils, so that we may not crucify the Son of God afresh.

5. My soul, wait thou only upon God; for my expectation is from him. His soul was shut up in silence, and thus Jesus committed Himself in meekness to the Father, who beheld His perfect resignation to His will. His expectation of deliverance from all His enemies, and even from death, was not from men, or from Himself, but from Him who alone could raise Him up by His power.

6. He only is my rock and my salvation: he is my defence; I shall not be moved. He looked forward in perfect confidence to the Father as His salvation from death, and His high place of refuge. I shall not be moved; for death will have no more dominion over Me. Manhood will partake of the stability of Godhead.

7. In God is my salvation and my glory: the rock of my strength, and my refuge, is in God. *In God is my salvation.* He had salvation in Him who sent Him in manhood to seek and to save the lost and fallen creature; from the Father it flows to all through Him, therefore He is God, our Saviour, and the Father is *his glory*. As the incarnate Son He prays to be glorified with that glory which He had with Him in His divine personality before the world was. In Him He found *the rock*, the foundation of *his strength*, which never failed in time of trial, and finally *his refuge was in God*, who hath received Him within the veil, and hidden Him in the secret of His presence.

8. Trust in him at all times; ye people, pour out your heart before him: God is a refuge for us. *Selah.* He, who is both our Saviour and our example, now speaks from heaven. *Trust in him at all times.* In seasons of adversity and prosperity, look to Him, who having suffered every temptation that is common to men, can succour, in the sympathy of brotherhood, those who are tempted. Be confident in the God and Father of our Lord Jesus Christ, who by His resurrection hath begotten us unto a lively hope, that as He is, so we shall be.

O nation (עַם), pour out your heart before Him! He still speaks to Israel, and He will do so until the end. When the Lord looketh upon them, they will be visited with compunctions of conscience, they will weep bitterly, and pour out their heart before Him.

God is a refuge for us. Then they will see that both He who sanctifieth, and they who are sanctified, are all of one. In the mercy shewn to His mystical body, the Church, they will find mercy. It will be seen that the Elohim, the Father, the Son, and the Holy Ghost, hath been a refuge for those who have believed in His name.

Selah. Mark this, O nation! who in rejecting both the Head and the members, have been cut off from His protection and blessing.

9. Surely men of low degree are vanity, and men of high degree are a lie: to be laid in the balance, they are altogether lighter than vanity. These words carry on the mind to the end of the dispensation, when iniquity shall come to its full, and it will be made manifest that the sons of Adam (בְּנֵי-אָדָם) are in God's estimation as vanity, and nothing worth. They will imagine a vain thing in thinking to uphold their own devices, in changing times and seasons.

And the sons of Ish (בְּנֵי-יִשָׁע) are a lie. The sons of the man-god (who will set himself up as the God-man) will serve him as the very Christ, and will wonder after him. But though they may uphold him in his pride and array him in the very liveliest of heaven, he will be but an embodied lie. When He who in righteousness holds the scales of judgment comes to weigh them, they will be found wanting in all that they have claimed to be. Christ and His saints on the one side of the balance, and the sons of Adam and of Antichrist on the other, the latter will be proved to be less than vanity. Separated from God, from His Son, and from the Holy Spirit, what have they to boast in but their own empty pretensions?

10. Trust not in oppression, and become not vain in robbery: if riches increase, set not your heart upon them. *Trust not in the oppression* of the last days, when men by it will heap up treasures for destruction, and are not rich towards God. *Become not vain in robbery* either of God or man. Rob not God of His glory in Jesus Christ, exalt no one to an equality with Him. Set no one in His place. Let no creature come between thee and Him. Rob not your fellow man of his rights, of his honour, or of his dues.

Though riches increase by lawful labour, and by the good providence of God, set not your heart upon them, lest in so doing ye withdraw it from the Giver. Blessed is he who useth all as a good steward of God, for what have we that we have not received from Him?

11. God hath *God hath spoken once.* There are two attributes of which I have heard (שמעתי), and they are power and mercy. By the exercise of the first destruction must come upon us for our sins; by the exercise of the second, there is the withholding of judgment to recover the sinner. Strength is in the very nature of God, who is the Almighty, Creator, Preserver. The very name of Elohim conveys this idea to us.

12. Also unto thee, O LORD, *Also unto thee, O Adonai (אדני), belongeth mercy.* We attribute love to the Father, mercy to the Son, and sustentation to the Holy Ghost, as the Lord and Giver of life. God's mercy in the blood of Christ hath found a way for His holiness to reach us, that we may be established before Him, for without His holiness no man shall see Jesus in His glory, or be admitted into His kingdom.

Thou wilt pay a man (תשלם לאיש), even the man-god, according to his evil works in usurping Thy throne, and Thy government. Woe be to those who follow him, and who are taken in his snare, for the second death will be their portion for ever.

PSALM LXIII.

HIS BLOOD BE ON US AND ON OUR CHILDREN.

A Psalm of David, when he was in the wilderness of Judah.

A Psalm of the Beloved, when He was in the wilderness of Judah; of which it is written, that it shall blossom as the rose.

1. O God, thou
art my God; early
will I seek thee:
my soul thirsteth
for thee, my flesh
longeth for thee in
a dry and thirsty
land, where no
water is:

O God, my God, *O Elohim Eli* (אֱלֹהִים אֵלִי), *early will I seek thee.* Thus the incarnate Son acknowledged the Father as the origin of His divinity; for the person of the Son is, indeed, neither created nor made, but begotten of the Father. Therefore, as touching His divine personality, He could cry to the Father as the fountain of deity to Himself. From the dawn of the morning, the Son as God of God, and yet of the substance of His mother, born into the world, thus sought unto the Father for the strength which He needed to fulfil His daily work. *My human soul* in mortal manhood *thirsteth for thee.* Like a wilderness, it is parched with thirst, desiring the living waters of the Spirit.

My flesh longeth for thee to change it from mortality to immortality; when it shall no more endure the punishment of man's transgressions. I am in a world where all is in desolation, wherein My spirit finds nought to refresh itself withal.

2. To see thy
power and thy
glory, so as I have
seen thee in the
sanctuary.

As Son of God, He had beheld from all eternity the glory of the Holiest in heaven, but now He desires to return thither as the Son of Man, to be the instrument of His Father's power, and the vehicle of His virtue, both to angels and to men.

3. Because thy
lovingkindness is
better than life,
my lips shall
praise thee.

This was exemplified in His sorrows, sufferings, and death. In all of which He had more regard to the Father's lovingkindness to the children of men, than to His own life, which He laid down for their sins. He felt how good and how great was the Father's mercy to the world, and it was the joy resulting from this that moved His sacred lips to the utterance of His praise.

4. Thus will I
bless thee while I
live: I will lift up
my hands in thy
name.

(כֵּן אֲבָרֵךְ בְּחַיִּי) *Thus will I bless thee in my life,* which is eternal; for Thou hast given Me to have life in Myself, even as Thou hast life in Thyself. Thus I will continually offer the sacrifice of praise, and bless Thy holy name. In that name, which He glorified on the earth, He now lifts up His hands in the heavens on behalf of those who come to Him without wrath, or doubting, knowing that they will ultimately glorify Him as their Lord, and their God, in the kingdom of His Father.

5. My soul shall be satisfied as with marrow and fatness; and my mouth shall praise thee with joyful lips: As one who in health partakes with appetite of the best of the victim which hath been sacrificed, so does His human soul ever partake with the utmost enjoyment of the Father's bountiful goodness. And He looks forward to the time when with lips of shouting (רננה), He with His saints will come into the everlasting glory of His kingdom.

6. When I remember thee upon my bed, and meditate on thee in the night watches. The bed refers to His rest in sleep. The watches to the divisions of the night, during which man resteth in hope of awaking in peace to begin his life anew. The words refer to the interval during which our Lord existed in His human soul, separate from His body, when He conveyed His Father's lovingkindness to the spirits of the just, and in His prayers besought Him not to leave His soul in Hades, nor His body in the tomb.

7. Because thou hast been my help, therefore in the shadow of thy wings will I rejoice. Such was the subject of His night watches. *Thou hast been a strength* to Me (עזרתך), which the enemy has never been able to overcome, therefore *in the shadow of thy wings*, looking forward to My entrance to heaven, *will I shout for joy*, as one who hath gloriously triumphed against all His enemies. I will exult in the trophy of My victory in taking up flesh unto God, and whilst entering the presence chamber of My Father, the wings of cherubim and seraphim will hover over Me with delight.

8. My soul followeth hard after thee: thy right hand upholdeth me. *My soul has cleaved* (דבקך) to thee. It has followed Thee in all Thy goings; however painful My journey through life, I still cling to Thy purpose in order to fulfil the same. *Thy right hand has upheld me* (תמכה) in the weakness of humanity, so that I have never succumbed to its frailty. Behold Thy servant, Thine elect, whom Thou hast ever upheld in His integrity.

9. But those that seek my soul, to destroy it, shall go into the lower parts of the earth. Behold the severity of God towards those who sought after the soul of His Son to destroy it. The doom of those who imbrued their hands in His blood, and repented not of their wickedness, is fixed; they shall go not into the lower, but, like Dives, into the lowest parts of the earth, that from thence they may behold the spirits of the just in joy and peace. The lowest Sheol, or hell, is the place of torment; the word is not

lower, but *lowest* parts of the earth (בְּתוֹמֹתָא). Dives is represented as lifting up his eyes from the lowest place of torment to a higher place in the heart of the earth, or Hades, wherein he beheld the vision of the blessed. Wherefore, in the place of separate spirits, the lower may be regarded as the place of the just, and the lowest as the place of the unjust.

10. They shall fall by the sword: they shall be a portion for foxes. *They shall fall by the sword.* This was fulfilled according to the prediction of the Lord, when he wept over Jerusalem, and foresaw its destruction by the sword of the Roman army.

They shall be a portion for foxes. Not only did they become the prey of the captains, rulers, and mighty men of warlike Rome, but such, too, has been their judgment at the hands of the nations among whom they have been scattered.

11. But the king shall rejoice in God; every one that sweareth by him shall glory: but the mouth of them that speak lies shall be stopped. *But the king shall rejoice in God.* The King, the only abiding ruler, to whom is given all power in heaven and in earth. He shall rejoice in God. This King is the visible and express image of God's invisible being. *Every one that sweareth by him shall glory.* Every one who entereth into a covenant with Him, whose covenant is life and peace, shall make their boast in Him, who will never forsake those who commit themselves to Him.

But the mouth of those that speak lies in the name of the Lord *shall be stopped* when they appear before the judgment seat of Him who is their King, to whom all judgment is given, and who has all authority to rule, and to fix the destinies both of men and of angels.

PSALM LXIV.

THEY TOOK COUNSEL TOGETHER TO PUT HIM TO DEATH.

To the chief Musician, A Psalm of David.

To Him who is Supreme. A Psalm concerning the Beloved.

1. Hear my voice, O God, in my prayer: preserve my life from fear of the enemy.

In this Psalm, Jesus, as the second Adam, seeks through the righteousness of faith to gain a favourable hearing, and beseeches His Father to listen to

the voice of His prayer, for His meditation was exercised continually upon His goodness. The imaginations of His mind and heart were ever righteous in His Father's sight.

² Hide me from the secret counsel of the wicked; from the insurrection of the workers of iniquity: *(חסתרני) Thou wilt hide me from the secret counsel of the wicked.* Patient in spirit, and humble in mind, He shrunk from the men who took secret counsel to kill Him. His soul entered not into their consultations. His honour found no place in their deliberations. His life was enclosed in that of His Father, who concealed Him in the grave and in Hades from all human observation, and after His resurrection withdrew Him from the earth to His own right hand.

³ Who whet their tongue like a sword, and bend their bows to shoot their arrows, even bitter words: What acrimony of spirit expressed in cutting words to wound the soul of the righteous! Their tongue was as a sharp sword whetted for destruction; their mouths as a bow, whence they shot forth their words, like arrows, that they might convey the very wormwood to his soul. There was one saying *(דבר מר)* wormwood of bitterness, or the bitterness of wormwood), which exceeded all others in bitterness, in their accusations of Him as a man in covenant with the enemy, those last words of their chief priest, "He hath spoken blasphemy."

⁴ That they may shoot in secret at the perfect: suddenly do they shoot at him, and fear not. In alluding here to the perfect man, the prophet evidently speaks of the Lord Jesus Christ. He was the Perfect One at whom they shot their secret arrows, and against whom at the last, in the violence of their indignation, they burst out with these words, "Crucify him, Crucify him!" "His blood be upon us, and upon our children."

⁵ They encourage themselves in an evil matter: they commune of laying snares privily; they say, Who shall see them? *They will encourage, or strengthen, themselves in an evil matter; (יחזקו רלמו) in an evil matter;* so much so, that when after the resurrection and ascension of the Lord, He sent down the Holy Ghost (thus testifying against their evil deeds), they saw that it was the intention of the witnesses to bring them in guilty of shedding innocent blood. "Ye intend to bring this man's blood upon us," exclaimed the high priest, and those who were with him. *They communed of laying snares privily,* to take captive those whom God sent to bear witness to His Son; they did their utmost to entrap them in the cities of the Gentiles, as well as in their own, and this because they knew not God,

neither Him whom He had sent: *They have said* (אמר) *who will look upon it* (ירא-למו) *to require this man's blood at our hands; His pretensions are those of a deceiver.*

6. They search out iniquities; they accomplish a diligent search: both the inward thought of every one of them, and the heart, is deep. *They search out iniquities* for the purposes of accusation, and if they find none they invent them, or they so distort the words and works of those who testify to the truth, as to represent them as evil doers and false witnesses.

They accomplish a diligent search, for their own evil purposes, to condemn the innocent, to destroy the weak, and to overwhelm Him whom they imagined to be overtaken in a fault.

Both the inward thought of every one of them and the heart is deep. Their inward man is evil, and every well-spring of their heart sends forth bitter water. Their godliness is but a form, their righteousness is from themselves, and their hope is futile, for it passeth not beyond this present world.

7. But God shall shoot at them with an arrow; suddenly shall they be wounded. *But God will shoot at them with an arrow*, and judge them as they have judged others. *Suddenly* their destruction came upon them, and they fell as wounded men. It is remarkable that no people have become such a taunt, and proverb, or by-word, as those who uttered these things against the Lord and His disciples. How suddenly from time to time have the outbursts of vengeance fallen upon them. Truly they are a warning to others.

8. So they shall make their own tongue to fall upon themselves: all that see them shall flee away. *So they shall make their own tongue to fall*, or stumble (עלימו) *upon themselves.* Their tongue caused others to stumble, but it turned upon themselves. When Christianity was outwardly professed, the nations upbraided them for their reproaches, and punished them for their persecutions.

All that see them shall flee away from their society and fellowship. They have been counted strangers among the nations, but the tide is turning in their favour, and the time approaches for their final deliverance.

9. And all men shall fear, and shall declare the work of God; for they shall wisely consider of his doing. *And all men shall fear* when they see the end of God's dealing with His ancient people, in whose eyes He will be sanctified, by His judgments upon the Gentiles. Every son of Adam who survives that

judgment *will declare the work of God, even His strange work, for they shall at the end wisely consider of his doing, and shall submit themselves to Him who is the King of all the earth.*

10. The righteous shall be glad in the LORD, and shall trust in him; and all the upright in heart shall glory. Then the Righteous One (צדיק) will no more sorrow in humiliation, and be rejected of men, but will be glad in Jehovah, who will send Him to establish His kingdom on earth, and He who trusted (הדסה) in Him will receive His reward as Son of Man, while all the upright in heart will glory in Him, with whom they shall live and reign on the earth, concerning which He hath sworn by His great name, that it shall be filled with His great glory (Numbers xiv. 21).

PSALM LXV.

THERE SHALL BE NO MORE CURSE.

To the chief Musician, A Psalm and Song of David.

To Him that overcometh. A Psalm of praise and a song of the Beloved.

1. Praise waiteth for thee, O God, in Sion: and unto thee shall the vow be performed.

Surely not in the heavenly, but in the earthly Sion, which is now desolate, and whose children are despised, *praise waiteth for thee, O God*: Thou God who wast manifest in the flesh, when wilt Thou come as the Redeemer to Zion, and turn the sorrow of Jacob into joy, that the vow which he vowed unto Thee may be performed? when wilt Thou bring him back to his father's house in peace? When the veil is taken from the heart of Israel, and Zion is redeemed, and rebuilt in her glory; then will the voice of praise ascend to Thee, and be far more acceptable than in former generations.

2. O thou that hearest prayer, unto thee shall all flesh come.

Thou, O God, in Zion, who hearest the prayer of Thine elect for the blessing of the world: unto thee shall all flesh come, and in Thee, as the seed of Abraham, shall all the families of the earth be blessed.

3. Iniquities prevail against me: as for our transgressions, thou shalt purge them away.

Matters of iniquity, saith the true David, even the sins of Israel, have been too strong for Me, but My heart's desire, and prayer to Thee, O My Father, is that they may be saved for My sake, who have borne their sins which Thou wilt purge away through My blood, that at the end they may acknowledge Me to be their Messiah, and the cause of their acceptance in Thy sight.

4. Blessed is the man whom thou chooseth, and causest to approach unto thee, that he may dwell in thy courts: we shall be satisfied with the goodness of thy house, even of thy holy temple.

This is a prophecy of the acceptance of our Lord Jesus Christ, in behalf both of Jew and Gentile. *Blessed is the man whom thou chooseth from among men, as their High Priest, and causest him to approach unto thee, and to dwell in thy courts, Thy heavenly courts, that He may offer up effectual intercession therein.*

We shall be satisfied with the goodness of thy house, the holy place of thy temple (קדש הויכל). This was the sanctuary in which was manifested the glorious presence of God, and into which the High Priest alone entered. In typical language, it evidently has reference to that most holy place in which His glory will be revealed, namely, the church, or body of Christ, which will occupy this position towards all others. The heavenly Jerusalem will pour out goodness in streams of blessing into the earthly, and the latter will be satisfied and will seek for no more than that which God is pleased to give. The vessel will be filled to overflowing.

5. By terrible things in righteousness wilt thou answer us, O God of our salvation; who art the confidence of all the ends of the earth, and of them that are afar off upon the sea:

By terrible things in righteousness wilt thou answer us. Such will be the words of Israel in the day when God in His Son ariseth to shake terribly the earth. Terrible things will be revealed under the trumpets, and yet more terrible under the vials, as recorded in the Book of the Revelation of Jesus Christ: but they will be true and righteous altogether. The prayers of the elect, who cry day and night to Him, will be answered: both the prayers of the Church for the coming of the Lord, and the prayers of Israel for restoration to their land, will be heard by the God of their salvation, even by Jesus, who must manifest His salvation by judgments. The very name points to Him as the Mighty One, to whom salvation belongeth (אֱלֹהֵי יִשְׁעֵנו). He will also be the confidence of all the ends of the earth, when all shall

turn to Him and shall worship before His feet, even those who dwell beyond that sea, which is on the border of Israel.

6. Which by his strength setteth fast the mountains; *being gird-ed with power:* In that day He will establish the mountains, or kingdoms; by His might, for they shall become His, and He will rule over them.

He is girded (נָאִיר) *with strength from above, and His kingdom, though revealed on the earth, will nevertheless be governed by the power of the Highest in the man Christ Jesus.*

7. Which stilleth the noise of the seas, the noise of their waves, and the tumult of the people: The latter part of this verse interprets the first. Those nations living on the earth previous to the coming of the Lord, when provoked by the stormy wind of the prince of the power of the air, will be furious as the sea, when the billows are roaring in their strength; but He, who in the days of His flesh rebuked the winds and the waves, will still *the tumult of the peoples* (לְאֻמִּים) by the voice of His terrible majesty, and by His fearful judgments.

8. They also that dwell in the uttermost parts are afraid at thy tokens: thou makest the outgoings of the morning and evening to rejoice. As the glory of the Lord will be revealed, and all flesh shall see it together, even so will all the inhabitants of the earth, unto its uttermost parts, be subdued by the signs of those judgments, which shall prepare His way before Him.

Thou wilt make the goings forth of the morning and evening to shout for joy (תִּרְנֵן). Thou wilt move creation by Thy word, and there shall be equal day and night over the face of the globe. The morning dawn and the evening fall, even to the ends of the earth, will be such as men can delight in. The air will be balmy as the blessed air of heaven, the winds will cause neither heat nor frost, nothing shall smite by day, nor by night, when all the earth and the nations therein will be blessed in Him, the Redeemer.

9. Thou visitest the earth and waterest it: thou greatly enrichest it with the river of God, *which is full of water: thou preparest them corn, when thou hast so provided for it.* *Thou, O Lord, visitest the earth.* He beholds in vision the future fruitfulness of the redeemed earth, at least its condition during the millennial age. God will water it as of old, when the mist went up from the ground. *Thou wilt greatly enrich it* (תַּעֲשִׂיגָהּ) *with the river* (פֶּלֶא), *the channel, of God,* that which God Himself by His miraculous power will make, and fill with water, so that all nations shall flow up to Jerusalem. It will be full

of water, which shall neither ebb nor flow. It will join sea to sea. *Thou wilt prepare* (רָכַן) *their corn, when thou hast so provided for it.* The earth in this blessed condition shall bring forth by handfuls, and be a blessing to its inhabitants.

10. Thou waterest the ridges thereof abundantly: thou settlest the furrows thereof: thou makest it soft with showers: thou blessest the springing thereof. *Thou waterest the ridges thereof abundantly.* The earthly elevations will dissolve under Thy hand. *Thou settlest the furrows thereof.* Its incisions, or cuttings, will lack no moisture. Thou wilt make in all places regions of beauty, yielding a rich and glorious produce, fair to the eye both of God and man.

Thou wilt bless the springing thereof. No blighting wind will be there, to wither the budding forth of the earth in its glory, but all will grow on to perfection, without let or hindrance.

11. Thou crownest the year with thy goodness; and thy paths drop fatness. *Thou crownest the year of thy redeemed with thy goodness,* in the times of the restitution of all things. Thy paths, as Thou movest over the works of Thy hands, either personally, or in Thy risen saints, will drop down fatness; all will enjoy the riches of Thy blessing. Goodness, as a diadem of beauty, will rest upon Thy new creation.

12. They drop upon the pastures of the wilderness: and the little hills rejoice on every side. *They will drop* (יִרְעֹפוּ) *upon the pastures of the wilderness,* which shall be delivered from the barrenness of the curse, to rejoice and blossom as the rose. And the little hills will be girded with gladness (תְּחַנְּנֶנָּה), for Thy rich blessing will adorn them with verdure and beauty.

13. The pastures are clothed with flocks; the valleys also are covered over with corn; they shout for joy, they also sing. *The pastures are clothed with flocks,* so abundant in number, that they shall appear as a white garment on the several places on which they multiply. *And the valleys will be covered over with corn* (יִעֲשׂוּ-בָר). The danger of famine will be entirely removed from the earth, and its inhabitants being blessed of the Lord, will be filled with such exuberance of joy, that they will shout it forth. They will keep the feast of the ingathering with delight, and sing His praise, who, in that day, will be made manifest as the bounteous Lord of the harvest.

PSALM LXVI.

GOD IN HIS TIME WILL MANIFEST HIS SON, AS THE BLESSED AND ONLY POTENTATE, KING OF KINGS, AND LORD OF LORDS.

To the chief Musician, A Song or Psalm.
To Him who is Supreme. A Song of praise, and a Psalm of thanksgiving.

1. Make a joyful noise unto God, all ye lands:
This Psalm opens with a vision of the redeemed earth, when the kingdoms of this world shall have become the kingdoms of our Lord, and of His Christ; when the voice of the Lord will say: Shout ye to God, who is the Father everlasting (הריעו לאלהים כל־דארץ), and the whole earth will respond to His call.

2. Sing forth the honour of his name: make his praise glorious.
Sing psalms to the glory of his name, for every knee shall bow to Him. Sing those psalms of glory which His Spirit has indited for this great occasion. *Make his praise glorious*. It is now sounded forth by His saints in mortality; how much more so when in glorified bodies they shall call upon the nations to make a joyful noise unto God, to Elohim, to the Father for His love, to the Son for His redemption, to the Holy Ghost, who quickeneth all things with the vigour of a new life.

3. Say unto God, How terrible art thou in thy works! through the greatness of thy power shall thine enemies submit themselves unto thee.
O ye nations! say unto God, *How terrible are thy works*, Thou judge of all mankind! How hast Thou smitten the earth with the rod of Thy mouth, and slain the wicked with the breath of Thy lips.

Through the greatness of thy power shall thine enemies submit themselves to thee, when in glory Thou wilt sit on Thy throne, O Lord, and Thy foes shall become Thy footstool: then shall they be compelled to acknowledge Thy dominion, and Thy lordship as the only Potentate on the earth (1 Tim. vi. 15, 16).

4. All the earth shall worship thee, and shall sing unto thee; they shall sing to thy name. Selah.
Not a part, but the whole earth shall bow down to Jesus, and acknowledge Him as its Lord. Joy will fill the hearts of all its inhabitants, for He will replenish them with His goodness, and they will sing psalms of victory to Him who hath triumphed gloriously.

Selah. Lift up thy soul to Him who in the heaven is seated on the Father's throne, and cry to Him that He may return and take possession of His kingdom as the Son of Man, to whom shall be given universal dominion.

5. Come and see the works of God: *he is terrible in his doing toward the children of men.* Surely these will be the words of the risen saints, who will live and reign with Christ. They will testify to His judgments as they have done heretofore to His grace. "*Come and see the works of God,*" His strange works of judgment. *He is terrible in his doing towards the sons of Adam:* for our God is a consuming fire, and as such He has pleaded with the disobedient, the wilful, and the violent.

6. He turned the sea into dry land: *they went through the flood on foot: there did we rejoice in him.* *He turned the sea into dry land* when He went forth to deliver them of old; similar wonders will be wrought when the tribes return to take possession of their inheritance. Great changes will be seen on the earth, especially in the Holy Land. They will pass through the dry bed of mighty rivers on foot to their inheritance, and in all places His miraculous power and terrible works will be shewn, and His chosen people Israel will rejoice in His name, who hath returned to them in everlasting kindness.

7. He ruleth by his power for ever: *his eyes behold the nations: let not the rebellious exalt themselves.* *Selah.* There will be neither weakness in His government, nor delay in the execution of justice. His kingdom will continue for ever. Of the increase of that government there will be no end, when He shall sit upon the throne of His father David, as was foretold by Isaiah, and confirmed by the words of the angel to His virgin mother. He will be supreme over His kingdom, to order it and establish it with judgment and justice, from the time He takes possession of His throne even for ever. His eyes will watch over the Gentiles to bless them, but let not the revolvers exalt themselves, for they will assuredly be humbled.

Selah. This is a continual note of warning to all the inhabitants of the earth, that they may not be seduced from their allegiance to the Lord, who will manifest His presence in His risen saints, and in the Holy City.

8. O bless our God, ye people, and make the voice of his praise to be heard: *O bless our God, ye nations (עַמִּים), and make the voice of his praise to be heard.* The dumb spirit will not be acceptable in His sight; especially shall

His saints praise Him for His great goodness to them in His kingdom.

9. Which hold-eth our soul in life, and suffereth not our feet to be moved. *Who setteth (השם) our soul in life eternal, clothed with a spiritual body proper for its coming, and suffereth not our feet to be moved away from His paths.* The sons of God will minister to all, without let or hindrance, being ordained His kings and priests, for the sake of His people; and in their exaltation how greatly will the nations rejoice and be glad.

10. For thou, O God, hast proved us: thou hast tried us, as silver is tried. *For thou, O God, hast proved us, by many a trial of faith. Thou hast refined us (צרפתי) as silver is refined.* Thus will the raised saints look back to their time of probation and preparation for the kingdom. They who declare such things have not been cast away as reprobate silver. Their love has stood the test, and has continued to the end.

11. Thou broughtest us into the net; thou laidst affliction upon our loins. *Thou hast brought us into the fortress (במצודה) of strength and safety. Thou hast placed us out of the reach of the enemy in the land of uprightness.* Thou hast laid, or set (שמת), affliction on our loins, and hast weakened our strength by reason of the adversary.

12. Thou hast caused men to ride over our heads; we went through fire and through water: but thou broughtest us out into a wealthy place. *Thou hast made (אנוש Enosh) a mortal, miserable man to ride over our heads, and to lay our honour in the dust; our heads, or rulers, have been despoiled, and made the subjects of tyranny and oppression.* *We went through fire and through the waters (ובמים).* Thou hast purified our reins and our hearts by the fire of Thy Holy Spirit, and hast proved us in the furnace of affliction. *Thou hast brought us through the waters of the nations, unto a place overflowing (לריוה) with thy goodness:* the glory of all lands, both the election in the Spirit, and the election in the flesh, will testify to His goodness among the nations. Together will they sing the song of Moses and the Lamb.

13. I will go into thy house with burnt offerings: I will pay thee my vows. *He who speaks here is the Lord Jesus, who will enter into His Father's house with those who have made a sacrifice with Him, and who, as a whole burnt offering, have dedicated themselves to His service. He will*

enter with them, and pay His vows according to the covenant which He hath made with the Father.

14. Which my lips have uttered, and my mouth hath spoken, when I was in trouble. Those are the vows which He spoke with His mouth as the Man of Sorrows, in the time of His trouble and anguish of spirit.

15. I will offer unto thee burnt sacrifices of fatlings, with the incense of rams; I will offer bullocks with goats. Selah. This can alone be literally fulfilled in the temple, yet to be built according to the pattern given to Ezekiel, which will exceed in glory the former temple of Solomon, and in which Jesus, as King of righteousness, will give peace when as Lord of hosts He shakes all nations. The order in which He will fulfil this prophecy is recorded in the Chapters xliii., xlv., xlv. of Ezekiel. In these things the Church will take no part, for she will then be with the Lord. The celestial will not be mingled with the terrestrial.

16. Come and hear, all ye that fear God, and I will declare what he hath done for my soul. None but the Worthy One could utter these words in the hearing of those who are saved. *Come and hear, all ye that fear God*, who reverence His holy name, and who serve Him with godly fear. *I*, who ever trusted in Him, *will declare what he hath done for my soul*. Come, and I will shew you the reward of faith.

17. I cried unto him with my mouth, and he was extolled with my tongue. *I cried unto him with my mouth*, and ceased not to plead for man's deliverance through My sacrifice and mediation.

And he was extolled with my tongue, and exalted in My praise; in My spirit I greatly rejoiced in Him who was my strength in time of need.

18. If I regard iniquity in my heart, the Lord will not hear me. *If I regard iniquity in my heart*, the Lord *will not hear me*. He could say in truth that He never looked upon iniquity in His heart, therefore was His soul righteous before the Father. Fully conscious of His freedom from evil, He, therefore, alone, as the Son of Man, could say in His own name: "I know that thou hearest me always."

19. But verily God hath heard me; he hath attended to the voice of my prayer. Verily, he exclaimed, *God hath heard the voice of his incarnate Son*. He hath given heed to My prayer, and hath exalted Me as His King, to the right hand of power and glory.

20. Blessed be God, which hath not turned away my prayer, nor his mercy from me. As man He utters these words, for being made man, He abides such for ever. He who became our intercessor hath prevailed with His Father, who hath not turned away His prayer as unworthy of His acceptance. In Him He hath highly exalted His mercy, which in His humiliation He commended unto the sons of men, for their acceptance and deliverance. His joy is the joy of a man, and He blesses His Father as Lord of all, the most high God, possessor of heaven and earth, who upholds all things by the word of His power.

PSALM LXVII.

REJOICE YE NATIONS WITH HIS PEOPLE.

To the chief Musician on Neginoth, A Psalm or Song. To Him who giveth victory in tribulation. A Psalm of praise, a Song of triumph.

1. God be merciful unto us and bless us; and cause his face to shine upon us. Selah. It is the cry of the elect, who in all ages have served God. They cry day and night unto Him to be avenged on their adversary by the resurrection of the body, when awakening in His likeness they will receive the fulness of His blessing; and will evermore rejoice in the light of His presence, and in the radiant glory of His countenance.

Selah. Remember this, all ye who desire the blessing of the earth, and pray for the manifestation of the sons of God, that the whole creation may be delivered from bondage (Rom. viii. 19).

2. That thy way may be known upon earth, thy saving health among all nations. That thy way, in the revelation of Jesus Christ, may be known upon the earth, and thy salvation (ישועה) among all Gentiles. This also shall be the cry of Israel when, acknowledging Jesus as their King, they shall submit to His authority, saying: Let the promise made to Abraham be fulfilled, that all nations may be blessed in Him, and in His seed, Jesus Christ (Gal. iii. 16).

3. Let the people praise thee, O God; let all the people praise thee.

All nations will be made subject to Him, and will praise Him for His great goodness. His dominion will be over all under the heavens (Dan. vii. 14, 27).

4. O let the nations be glad and sing for joy: for thou shalt judge the people righteously, and govern the nations upon earth. *Selah.*

All peoples, and kindreds, and tongues, and nations, will give thanks to Him, they will be filled with joy, which will flow out in songs of triumph to God manifest in flesh, who will then reign over them. Thou, O Son of Man, wilt on this earth judge all men, each in his order, and Thy judgment both of the living and of the dead will be altogether true and righteous. Thou wilt erect Thy throne as man, Thou wilt govern the nations of the saved thereon. Thou wilt lead them as the Great Shepherd unto living fountains of waters, and wipe away all tears from their eyes.

Selah. Lift up thy voice and cry: Come, Lord Jesus, come quickly! Come, Thou Judge of all the earth.

5. Let the people praise thee, O God; let all the people praise thee.

Again the exhortation will go forth, and His will will then be done on earth, even as it is now in heaven. All shall serve Him, not by constraint, but willingly; He will lift up man in true nobility of character, in freedom of will, and in the liberty of righteousness; and the outward sign of these things will be, the ascending of joyful praises to God, from all the earth, through their visible King, Jesus Christ.

6. *Then* shall the earth yield her increase; and God, even our own God, shall bless us.

God said to the first Adam, "Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life," but to the second Adam will it be said, Blessed be the earth for Thy sake; in joy shalt thou tread upon it, and I will make the place of the soles of Thy feet glorious, when Thou with Thy saints shalt partake of its productions. The thorny curse having been repealed, redeemed man shall no more return unto the ground, for Jesus is the resurrection and the life, of which all who partake shall live for ever. *God, even our God,* He who is our kinsman through the bond of humanity, is not ashamed to call us brethren (Heb. ii. 11).

7. God shall bless us; and all the ends of the earth shall fear him.

God shall bless us; this is twice repeated to shew that both the heavenly and earthly Jerusalems will unite in praise to Him who is the most high God, possessor of all. They shall sing in harmonious sounds the song of

victory, of Moses and the Lamb. From the lips of those whom He hath bound together in peace will the voice of praise ascend, and then shall all the inhabitants of the earth throughout its desolate regions, even to its ice-bound poles, fear Him, for His word will temper the burning heat that scorches so many of its plains, and will thaw its frozen seas, and thus change the face of this condemned and evil world. Praise ye the Lord!

PSALM LXVIII.

THEY SHALL FLEE FROM THE WRATH OF THE LAMB.

To the chief Musician, A Psalm or Song of David. To Him who is Supreme. A triumphal Psalm of praise. A jubilant song.

1. Let God arise, let his enemies be scattered: let them also that hate him flee before him. This portion contains a prophecy of the second coming of our Lord and Saviour Jesus Christ, in power and great glory. Although in the first Advent His judgment was taken away, yet in His second it will be given to Him again. The first was the time of His mercy, the second will be that of His wrath. There is no manifestation either of the mercy or judgment of God out of Christ. The Father will be revealed in Him in wrath, "taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ" (2 Thess. i. 8).

God shall arise (קום), in the person of His Son, and come down to the earth, when His enemies shall be scattered as dust before the wind, and *they that hate him shall flee before him*. They will cry to the mountains and rocks to fall upon them, and hide them from the face of Him that sitteth on the throne, and from the wrath of the Lamb (Rev. vi. 16).

2. As smoke is driven away, so drive them away: as wax melteth before the fire, so let the wicked perish at the presence of God. Though they shall arise as the smoke from the abyss, and appear to darken the very Sun of Righteousness, yet God shall drive them away by the brightness of His coming in Jesus Christ. As wax is melted by heat, so will the wicked dissolve

and pass away from the presence of God manifest in flesh. In the great day of His wrath will He execute this judgment upon the wicked.

3. But let the righteous be glad; let them rejoice before God: yea, let them exceedingly rejoice.

But the righteous, who, in the love of the Spirit, have looked for their resurrection at His appearing, will be glad when they see the Lord. They now rest from their troubles, with all who have preceded them, awaiting the day when they shall shine (שמח) as the sun in their heavenly Father's kingdom. For in the resurrection great will be their reward; they will leap with the exuberance of their joy, in the presence of their Redeemer.

4. Sing unto God, sing praises to his name: extol him that rideth upon the heavens by his name JAH, and rejoice before him.

Sing unto God, sing the psalms which record the events of His second Advent. Sing unto the Father for bringing His enemies under His feet, unto the Son for coming in power and glory, and unto the Holy Ghost for quickening the dead to life eternal, even the bodies of those whom He hath sanctified. Prepare the way for Him who rides along the deserts (סלי לרכב בערבות), who in passing through will turn them into fruitfulness, and will return by the way of Teman (Hab. iii. 3), or the south, and Paran on the east, and will enter Jerusalem. He, with His saints, will stand on Mount Olivet, when the earth shall divide before Him whose name is Jah (the self-existent One), and King of Kings.

Rejoice before him, ye righteous, for He cometh to give rewards to His servants, and to judge the world in righteousness; this was shewn to John in the vision of the rider on the white horse (Rev. xix. 11; Deut. xxxiii. 26).

5. A father of the fatherless, and a judge of the widows, is God in his holy habitation.

In foretelling the terrible judgments, which at the end will come upon all flesh, the Lord declares that, except those days should be shortened, no flesh should be saved, and, therefore, how many orphans (יתומים) and widows will be cast upon His care, who will appear both as the Father of the age to come and the righteous judge of all the earth. God, in the habitation of His holiness, will then be known in the earth, and those nations to whom it has not yet been given to know Him as a Father, and Jesus Christ as their husband, will find both fatherhood and protection in Him.

6. God setteth the solitary in families: he bringeth out those which are bound with chains: but the rebellious dwell in a dry land.

God will set the solitary in families: none shall need a home, for all will be placed together as families on the earth, that He may bless them with His nation, and that they may enjoy the promises of His chosen. *He will bring the prisoners (אסירים) into the prosperities (בכושרות) of His kingdom;* they will be brought into liberty and life, and will have the enjoyment of peace in uprightness.

But the rebellious, who revolt from His government, will have leanness of soul for their portion. They shall not know the refreshing of His Holy Spirit. The word צרה also signifies to burn with heat, and may refer to the transgressors, whose worm shall not die, neither shall their fire be quenched; and they shall be an abhorring to all flesh (Isaiah lxvi. 24).

7. O God, when thou wentest forth before thy people, when thou didst march through the wilderness; Selah:

O God, in thy going out before the people, in thy marching through the wilderness, Thou didst shake the earth.

Selah. Consider this event; what He did once He will do again, not as the Destroyer, but as the Redeemer of His heritage.

8. The earth shook, the heavens also dropped at the presence of God: even Sinai itself was moved at the presence of God, the God of Israel.

As He did of old, so will He again shake terribly the earth, when He ariseth in His majesty; and not only will He shake the earth, but the heavens also will drop and retire before Him. When He shall bow the heavens and come down the powers thereof shall be shaken. As Sinai itself was moved at the presence of the divine Majesty, and the tokens of the wrath of God were visible to the eyes of men, so will Jesus of Nazareth be seen when He cometh with like terrors to vindicate His broken law. Therefore, the prophet Malachi, in speaking of the great and dreadful day of the Lord, exclaims: "Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments" (Malachi iv. 4). He will come as the God of Israel, He will gather them, purify them, and restore them to His glory, not for themselves, but for the blessing of all the earth.

9. Thou, O God, didst send a plentiful rain, whereby thou didst confirm thine inheritance, when it was weary.

Thou, O God, wilt shake out (רניף) a shower of Thy great liberality. Thou didst rain manna from above, whereby Thou didst confirm and establish Thine inheritance when it was weary. God will always

supply the wants of His people in the time of their greatest need. In the days of famine He will feed them.

10. Thy congregation hath dwelt therein: thou, O God, hast prepared of thy goodness for the poor.

Thy congregation, or living creatures (חיות), have dwelt therein; they have pitched their tents, where Thou didst so liberally provide for them, as pilgrims and sojourners before Thee. Thou, O God, wilt again prepare (חכך) of thy goodness for the poor, and wilt enrich them with the same. It is written that the children of Israel shall return from their wanderings, and seek the Lord their God, and David (the Beloved) their King; and shall fear the Lord and His goodness in the latter days (Hosea iii. 5).

11. The Lord gave the word: great was the company of those that published it.

It will not then be a little flock and few preachers, but the Lord Himself (Adonai) will give the word for the conversion of the world, through the redemption of Israel, and they who bear the tidings will be a great host, proclaiming to the ends of the earth: the Lord Jesus reigneth. The kingdoms of this world will have become the kingdoms of our Lord and His Christ, and the nation of Israel will declare His glory among the Gentiles (Isaiah lxvi. 19).

12. Kings of armies did flee apace: and she that tarried at home divided the spoil.

They will not then be as lambs among the wolves, but rather as lions among the goats. *Kings of armies* (who have combined against the Lord and His anointed) *will flee apace*, unable to stand before the Lord.

She that tarried at home divided the spoil of these hosts. This was the law of the God of Israel, that the spoil of the enemy should be divided into two parts between those who went out to the battle, and the rest of the congregation. It is the custom of the prophets to speak of Jerusalem under the figure of a woman.

13. Though ye have lien among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold.

Though ye have lien down among the pots, though ye have been brought to the grave, enslaved among the nations, yet shall ye rise thence by the power of the Holy Ghost, whose symbol is the dove. Beautiful and free, as the winged creature of heaven, ye shall speak the truth in love, and manifest it in power. The softness of silver will be combined with the brightness of fine gold; winged with love and adorned with truth, ye will speed on your way to fulfil the mission of your God.

14. When the Almighty scattered kings in it, it was *white* as snow in Salmon. In the spreading out (בפֶּרֶשׁ) of the power of the Mighty One (שׁוֹרֵי), kings *in it* (בּוֹהַ) will be pure as snow in Salmon, and clear in the midst of the darkness (this is the interpretation of Salmon), and thus God's kings and priests will differ from those who will be led on by the prince of darkness, to make war with the Lamb and His followers.

15. The hill of God *is as* the hill of Bashan; an high hill *as* the hill of Bashan. *The mountain* (הָר) *of God is as the hill of Bashan,* a mountain of heights. Bashan was celebrated for its hills and pasturage, cattle and oaks, with a commanding aspect. It took, as it were, the oversight of the land, and therefore is an appropriate figure of the kingdom of God, a mountain being the form under which a kingdom is set forth in Scripture. The kingdom of God will be firm, and fruitful, and eminent, even as Bashan.

16. Why leap ye, ye high hills? *Why leap ye, ye high hills?* Doubtless there will be a great shaking in the land, every mountain and hill will be laid low, but the mountain that God chooseth shall stand steadfast in His strength. Jesus will be anointed King over all the earth on His holy hill of Zion; there will He dwell as man for ever, whilst as God He will fill all things.

17. The chariots of God are twenty thousand, *even* thousands of angels: the Lord *is* among them, *as* in Sinai, in the holy place. *The chariots of God are two ten thousands* (רֶבְחִים)—the repetition of thousands. The blessed angels were called the horsemen of Israel and the chariots thereof. Adonai is among them as the Lord of angels, for all will worship Him. The Lord is among them as in Sinai; in the place made holy by His presence. When the Father bringeth again His Only Begotten into the world, all will obey Him in executing His judgments.

18. Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men: yea, *for* the rebellious also, that the Lord God might dwell among them. The prophet now returns in vision to speak of the time after the ascension of the Lord—of His work between the two Advents of grace and glory. Thou, O Lord Jesus, who didst descend in Thy redeeming love to the depths of Hades, hast gone up to the heights of the heavens, far above all, that Thou mightest fill all things in heaven and in earth. *Thou hast led captivity captive,* and hast the keys of Hades, and death, in token of

Thy victory over both. Thou didst set free many bodies of the saints, who went forth from the grave and shewed themselves in the holy city.

Thou hast received gifts in man (באדם), in the Adamic substance, redeemed from death by the power of the eternal Spirit. Thou art the Apostle and High Priest of our profession, the prophet like unto Moses, the Evangelist, anointed to preach glad tidings to the meek. Thou art the Good Shepherd who didst lay down Thy life for the sheep. These gifts Thou givest unto men in a fourfold ministry in order to prepare and perfect them for Thyself; not alone for the obedient among the Jews, but for the rebellious among the Gentiles, that they being converted might receive of the same; that Thou, Jah, Elohim, might dwell in flesh for ever; that the operations of the Father, the ministries of the Son, and the endowments of the Holy Ghost might have their legitimate action in Thy body, the Church, throughout all ages.

19. Blessed be the LORD, who daily loadeth us with benefits, even the God of our salvation. Selah. *Blessed be Adonai, who will daily load us with, or bestow upon us, his blessings; who, by the changing of our bodies, will enable us to sustain an eternal weight of glory. For the God of our salvation, will enable us to manifest that salvation outwardly, in the body, as well as inwardly in the soul. As we have borne the image of the earthly, so, abiding in Christ, we shall bear the image of the heavenly Man, even of Him our Lord and Saviour.*

20. He that is our God is the God of salvation; and unto God the LORD belong the issues from death. *He that is our God is the God of salvation (למושענו), for He will effect both that of His body the Church, and also of the nation of Israel. They who were faithful in former dispensations, will be made perfect with us at the coming of the Lord. Unto Jehovah Adonai are the outgoings from death. This is the exodus devoutly to be desired, namely, that His people redeemed from the grave may work deliverance on the earth, and that its inhabitants may fall under their feet. He who is Jehovah Adonai will say to Israel, "Thy dead men shall live, together with my dead body shall they arise," for He is the Resurrection and the Life, and the dead shall hear the voice of the Son of God, and they that hear shall live again in the body on the earth, out of which He will raise them.*

21. But God shall wound the head of his enemies, and the hairy scalp of such an one as goeth on still in his trespasses. The vision is concerning the restoration of the tribes to their land, and the description of the manner of their return unto their Shepherd King, who is the Father's servant to restore these scattered tribes of His nation.

God shall wound the head of his enemies, and the crown of the hairy head of him who walketh on in his guilt. He will consume Antichrist, as the head of the confederacy, with the spirit of His mouth, together with the false prophets, who with lying wonders will have sustained him as the very Christ of God, whilst all who adhere to them as the scales upon Leviathan, and as the parts of Behemoth, shall be smitten with a deadly destruction.

22. The LORD said, I will bring again from Bashan, I will bring my people again from the depths of the sea: *Adonai said, I will bring again from Bashan.* It is evident that the children of Israel will return from all parts of the earth, and enter the land from the east, from the west, from the north, and from the south. Bashan is here mentioned as one of their principal entrances. *I will bring them from the depths of the sea.* Not only will the sea give up her dead, but He will make a passage for the return of His people through the mighty waters, as He did of old through the Red Sea, and through the Jordan.

23. That thy foot may be dipped in the blood of thine enemies, and the tongue of thy dogs in the same. There will be enemies in the land, whom the rightful owners will dispossess. Blood will flow, and the dogs will lap the same in their thirst. All the Scriptures speak of the effusion of blood, that it shall flow forth as the juice of grapes under the feet of those who tread them down (Joel iii. 12, 13; Isaiah lxiii. 3; Rev. xiv. 20). In that day the race will not be to the swift, nor the battle to the strong, but it will be given to those whom the Lord delighteth to honour and exalt. The end of the enemies of Israel will be like that of Ahab and Jezebel.

24. They have seen thy goings, O God; even the goings of my God, my King, in the sanctuary. The prophet lifts up his eye to the heavens, and exclaims in the Holy Ghost: *They have seen thy goings, O God, even the goings of my God* (אֱלֹהֵי עֲלִי Eli), *my King, in the holy place* (בְּקֹדֶשׁ). This is evidently a testimony to Jesus. The prophet bears witness both to the divine and human natures of the Lord, who by this union is not only one with God, but one also with man, whose nature He has assumed.

His goings in the holy place may well refer to His coming forth in the sanctuary of our flesh, for He hath made it His habitation for ever. This is His rest, and herein will He dwell ; thus united with His Church, every eye will see Him, and know the manner of His revelation to creation. That which will be seen in the heavens, will also be seen in the holy place of the temple, for His return is so ordered, that He shall finally abide in glory in the holiest place, in that temple which shall yet be built. The glory shall return at the end, in Him who was transfigured on the holy mount to shew forth the manner of His coming, and the majesty of His kingdom on the earth.

25. The singers went before, the players on instruments followed after, among them were the damsels playing with timbrels.

Great will be their joy in welcoming their King. They will go up with Him as an organized body. *The singers will go before, the players on instruments will follow* and sustain their voices, and the damsels, or virgins, will sound the loud timbrels. The joy of Israel will be exceeding great when they go up to the anointing of their King upon His holy hill of Zion.

26. Bless ye God in the congregations, even the Lord, from the fountain of Israel.

Bless ye Elohim in the congregations of the twelve tribes. Bless ye the Father, who hath sent His Son to remove the veil from the heart of Israel. Bless ye the Son, who hath heard the voice of His people, "Save now, we beseech thee." Bless ye the Holy Ghost, who hath filled the hearts of the children of Jacob with joy. Bless ye Adonai, who came from (אדני ממקור ישראל) the fountain of Israel, who is the fulness of the Godhead bodily, and is now revealed in His majesty and glory as King of the whole earth.

27. There is little Benjamin with their ruler, the princes of Judah and their council, the princes of Zebulun, and the princes of Naphtali.

There is little Benjamin with their ruler, who will come in at the end, as the Benjamin (בנימין), the man of the right hand, the most warlike of the tribes—he, of whom his father said, that in the last days he should ravin as a wolf among his enemies. In the morning he shall devour the prey, and at night he shall divide the spoil (Gen. xlix. 27). He shall be as Moses declared, the Beloved of the Lord, who shall cover Him all the day long, and He shall dwell between His shoulders. It was when Benjamin stood before Joseph, that his love knew no bounds in the revelation of himself to all his brethren.

The princes of Judah and their council. This tribe, from which our Lord sprang, will be eminent for wisdom ; they will possess the spirit of Him who is the Counsellor.

The princes of Zebulun and Naphtali. Of the first, this is written, that in the last days he will rejoice in his going out as a servant under tribute, and will be blessed by his king. And of the second, that he will be satisfied with favour, and be filled with the blessing of the Lord, and in all liberty of spirit will give forth goodly and gracious words.

28. Thy God hath commanded thy strength, strength-
en, O God, that which thou hast wrought for us.
Thy God, O Lord Jesus, hath commanded thy strength. He hath sent Thee forth in power to be the restorer of the tribes of Israel. *Strengthen, O God, that which thou hast wrought for us.* That land which Thou hast made for us to dwell in ; bless it, and make it to be the glory of all lands.

29. Because of thy temple at Jerusalem shall kings bring presents unto thee.
The prophet here speaks very boldly concerning the temple which shall be built ; it will be the centre of blessing to all the earth, and will sanctify all its gifts. There are three things worthy of attention : first, the temple as described by the Lord to Ezekiel ; secondly, the place in which it will be built ; and thirdly, the persons who shall bring presents, viz., the kings of the earth, who, like the wise men of old, will acknowledge the Lord, not only as the fountain of Israel, but as the fountain of blessing and honour unto themselves (Rev. v. 14 ; xxi. 26). There will be one greater than the temple, than Jerusalem, than Israel, whom they will worship and adore, even the Lord Himself.

30. Rebuke the company of spearmen, the multitude of the bulls, with the calves of the people, till every one submit himself with pieces of silver : scatter thou the people that delight in war.
Rebuke the company of spearmen who come up to thrust at Thee and Thine, imagining Thee to be a mere man, and that dignity proceeds from themselves. The congregation of the strong (אֲבִירִים), the confederacy of Antichrist, and his armies, who will be so hardened in pride as to think to contend with the Lord, and to frustrate His purpose in the earth ; *with the calves* (בַּעֲלֵי), a figure of wild, mercenary troops of all kinds, who seek their own gratification and gain. If they submit to headship, it is only nominally, that they may gain thereby. These will He rebuke, until they are subdued to His will. The offering of *pieces of silver* refers to the ordinance in Israel, called the redemption

money, wherein by payment of half a shekel of silver, each one secured himself from the plague. They will be brought down, and in love will yield to the Redeemer and to His dominion, as the Prince of Peace.

Scatter thou the people that delight in war. Those who love wars and fightings, and yield to the evil desires which are in their members, will be rebuked, scattered, and brought to an end. He will quench the spirit of the warrior, and another spirit shall possess him, even that of peace.

^{31.} Princes shall come out of Egypt; Ethiopia shall soon stretch out her hands unto God. *Princes (דשמונים) shall come out of Egypt*, and will also come up in memorial before God; they will send their nobles in token of subjection to the kings of the earth. The fulness of their strength will be devoted unto Him. Ethiopia, or Cush (כוש), the dark-coloured races of Africa, shall then become tributary to Him who tasted death for every man. A servant of servants will Ham become in the highest sense of the term. Placed under both the heavenly and earthly Jerusalems, blessing will flow out on his descendants in the age to come. As a body of people, will they stretch out their hands unto God, who will receive them in the person of His Son, in remembrance of His covenant with the sons of Noah, and with the whole earth represented in them.

^{32.} Sing unto God, ye kingdoms of the earth; O sing praises unto the Lord; Selah. He passes on from the enumeration of particular nations, to *all the kingdoms of the earth*, and exhorts them to sing the song of victory, to sing psalms (ומרי) to Adonai, who is the Redeemer and Sustainer of all.

Selah. Remember this, and pray for the coming of this King, and the establishment of His kingdom, whose universal empire will be peace.

^{33.} To him that rideth upon the heavens of heavens, which were of old; lo, he doth send out his voice, and that a mighty voice. *To him who rides:* doubtless the rider upon the white horse presented to us in this verse is the Lord, as the same was seen by John in the Isle of Patmos; but the word רכב also signifies to subdue a horse as a rider doth, and in this figure, God, in the person of His Son, is represented as the ruler of the heaven of heavens, the peculiar regions of those hosts which were of old until now; nor must we ever forget, however inexplicable it may be, that the King of the whole earth will also be the ruler of the heavens, and their

armies. According to His word: "All power is given to him in heaven and in earth." For He who is perfect man is also perfect God. Neither time nor place will weaken or circumscribe His divine nature. Look upon Him whom all must obey, He will send out His voice, and that a mighty voice, which will raise the dead, and change the living in the twinkling of an eye. The sons of the resurrection will then stand in their strength before Him.

34. Ascribe ye strength unto God: his excellency is over Israel, and his strength is in the clouds. (תנו) *Give ye strength unto God:* for the faithful being raised in power, will be enabled to do this; they will dedicate themselves, as the sons of God, unto Him who hath done such great things for them.

The excellency of His glory will be over Israel; they will feel assured that under such a blessed covering of protection, evil will never prevail against them. His strength is in the (בשחקים) skies, in the clouds of His saints and angels, for His holy angels who, in their various orders, have served Him with His Church, will come with the Son of Man in His glory, and will help to subdue the earth under His feet.

35. O God, thou art terrible out of thy holy places: the God of Israel is he that giveth strength and power unto his people. Blessed be God. *O God, thou art terrible out of thy holy places,* for Thy judgments will be executed both by Israel after the spirit and after the flesh. This honour Thou wilt give to them in their several places in heaven and on earth. The Father will exert the fulness of His power to establish the dominion of His Son. The Son will also put forth the same in the administration of His judgment, and the Holy Ghost will sustain in life all who submit themselves to the lordship of the Son. The God, the El (אל) of Israel; the head of the Israel of God in the two forms of its manifestation, wherein Christ the Lord will be revealed.

He it is that will give strength and power (ורעצמות) powers) unto the nation (לעם) whom He hath chosen to be the head of all others for their blessing. The power of the Highest will establish it; the power of the Son will rule over it; the power of the Holy Spirit will inspire it with devotion, and fill it with the fulness of joy.

Blessed be God (אלהים) the Father, the Son, and the Holy Ghost, who hath provided such good things for those who, being converted unto Him, will serve Him with their whole heart. Blessed be Elohim, who is exalted over all.

PSALM LXIX.

SURELY HE HATH BORNE OUR GRIEFS AND CARRIED OUR SORROWS.

To the chief Musician upon Shoshannim, *A Psalm* of David.

To Him who has pre-eminence over the pure and noble. Concerning the Beloved Son of God.

Save me, O God; for the waters are come in unto my soul.

Again, the strain of prophecy changes from the triumphant to the sorrowful; from the description of Christ in glory, to Christ in suffering; thus teaching us whence we derive all our blessings in time and in eternity. Let us with all reverence listen to the cry of the Sufferer. *Save me, O Elohim, for the waters have come in unto my soul.* Under the figure of a drowning man, sinking under the inflowing of the waters, he cries aloud for deliverance.

2. I sink in deep mire, where there is no standing: I am come into deep waters, where the floods overflow me.

I sink in deep mire, where there is no standing.

He found no firm foundation on which to rest His foot as a means of escape. The mire was thick as the sins of many generations, from whence there was no exit.

I am come into deep waters. The waters lifted up their waves against Him: He was brought into the very depths of our iniquity, above which the turbulent waves rolled in their fury, and overwhelmed Him. Their continual overflowing benumbed His energies, and tossed Him to and fro at their will, yet they could not separate Him from His Father's love.

3. I am weary of my crying: my throat is dried: mine eyes fail while I wait for my God.

I am wearied of My continual calling upon Thee with strong cryings and tears the whole night long. *My throat is dried* as with fever, and lacketh the moisture of life. His eyes failed, the light of life became dim. The windows of the soul were darkened by clouds of sorrow from within, whilst hoping and waiting (מִדָּל) for His God and His Father to come to His rescue.

4. They that hate me without a cause are more than the hairs of mine head: they that would destroy me, being mine enemies wrongfully, are mighty: then I restored that which I took not away.

He now looks upon all exterior to Himself, and discerns the cause of His anguish of spirit.

They that hate me without a cause are more than the hairs of mine head. When we consider the hosts of evil led on by their chief to encompass Him, and the multitude of those who thus exhibited toward Him, the incarnate Son, the spirit of Cain, we see the hatred of man to be stronger than the love of God, for it quenched the latter, and caused it to return into His bosom. They that would cut Him off with a falsehood were the mighty of the earth.

Then I restored that which I took not away, for the Father took not away the precious life; but when they killed the prince of life, He restored that which they took away, yea, the Lord took it up again in that very nature which they had treated with such contumely. The grace of healing, of which they counted themselves unworthy, came forth again to them, that, if so be, they might be saved. The power of the world to come, which was manifested in Jesus, was restored to them in the sending down of the Comforter, the Holy Ghost. This Psalm is quoted by our Lord, and referred by Him to His own nation (John xv. 25).

5. O God, thou knowest my foolishness; and my sins are not hid from thee.

O God, thou knowest my foolishness (לאִלּוּלִי). He had become as a fool for our sakes, and all that He uttered was treated as foolishness, but the foolishness was of God, and as such it exceeded in preciousness the wisdom of man.

And my sins are not concealed from thee. All our sins He took as His own, in taking upon Him our nature; He confessed them with His lips, and was treated accordingly. Though He ever met the sins of the world and condemned them, so that they had no hold upon Him, yet because of His union with us He suffered for those sins committed by that flesh which He had assumed.

6. Let not them that wait on thee, O Lord God of hosts, be ashamed for my sake: let not those that seek thee be confounded for my sake, O God of Israel.

He felt what a trial it would be to the devout who looked for redemption in Israel, and who sought for the establishment of His kingdom, not knowing the times and the seasons. Let not those that seek Thee be confounded for My sake, O God of Israel. He prayed to the Father as Jehovah of hosts, having the armies of heaven under His control, that the cross might not be an offence

unto the devout ones amongst His ancient people. He also prayed to Him as the God of Israel, that the just ones who waited for His kingdom might not be confounded.

7. Because for thy sake I have borne reproach; shame hath covered my face. He presents His own patient endurance as an example of grace to those who stumbled at the cross. He reminds the Father that it was by His faithful adherence to the honour of His name, that He was strengthened to bear the reproach, that *shame had covered* His face. He was treated with dishonour, as though He were a reprobate. Truly, He made Himself of no reputation.

8. I am become a stranger unto my brethren, and an alien unto my mother's children. His brethren did not believe in Him. They looked upon Him as one puffed up with pride, and interfering in those things which concerned Him not.

«Unto his mother's children he became as a stranger, unworthy of their communion, an intruder in their synagogue, and an unauthorized teacher in their temple.

9. For the zeal of thine house hath eaten me up; and the reproaches of them that reproached thee are fallen upon me. Herein He assigns the reason of all the evil that He endured. *The zeal*, or jealousy (קנאה), *of thy house hath consumed me*. As a fire it hath devoured Me. The prophecy is referred to by Jesus at the time He cleansed the temple. As it is written (John ii. 14, 15), "He went up to Jerusalem, and found in the temple those that sold oxen and sheep and doves, and the changers of money sitting: and when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables: and said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise." It was at this time also that, under the figure of the temple, He spoke of His own death and resurrection, as a sign which should be given them for His authority, shewing, that in reproaching Him, they reproached the Father also.

10. When I wept, and chastened my soul with fasting, that was to my reproach. And *I wept with fasting* (ואבכה בצום). *I poured out my soul in tears*, and fed upon the bread of affliction: thus spake Jesus as the Man of Sorrows. And because He thus appeared in their midst, they reproached Him for His humiliation, looking for the countenance of one who would smile upon them with delight, and thus encourage them in their

pride, and in their covetousness. They looked not for judgment, and how could they esteem His words who spoke of judgment to come?

11. I made sackcloth also my garment; and I became a proverb to them.

Not only was He clothed with humanity, as a poor and degraded man, but in sign of His own sorrow, and also of their approaching end as a nation, His clothing was *sackcloth*, a garment as they thought totally unworthy of the person of Messiah, and consequently the man Christ Jesus was to them a *proverb*, and a by-word, which could be cast from one to the other.

12. They that sit in the gate speak against me; and I was the song of the drunkards.

They who are the chief men, the judges of My people, speak against Me, and use their influence to withdraw men's attention from My words.

And I was the subject of the songs of the drinkers of strong drink (וְהָיִיתִי). Poor besotted men, led on by those who should rather have prepared them to receive Jesus of Nazareth as the Messiah, than encourage them to lift up the song of contempt against Him.

13. But as for me, my prayer is unto thee, O Lord, in an acceptable time: O God, in the multitude of thy mercy hear me, in the truth of thy salvation.

But as for me, in the midst of all these bitter trials, my prayer is unto thee, O Jehovah, in an acceptable time. Presenting Himself the true High Priest, and also the only worthy sacrifice in behalf of men, He turns to the Father, and looks forward to that period called the acceptable time, which should intervene between His first and second Advents (2 Cor. vi. 2). "Behold, *now* is the accepted time; behold, *now* is the day of salvation." *O God, in the multitude of thy mercy hear me, in the truth of thy salvation.* He who perfected the sin offering on the accursed tree, and with the last breath of life exclaimed, "It is finished," now pleads the fulness of His mercy before the Father in heaven, beseeching Him to hear and answer His prayer *in the truth of his salvation*, manifested in His own person as the incarnate Son of God—the Mediator between God and man.

14. Deliver me out of the mire, and let me not sink: let me be delivered from them that hate me, and out of the deep waters.

He fathomed deep after deep in our fallen nature, and sank into the mire, which many waters had accumulated, and He cried for deliverance therefrom, that like Jonah He might be preserved in the depths of death and Hades.

Let me be delivered from them that hate me, and out of deep waters,

or the deep places whereunto the waters rush. This prayer was heard at His resurrection, when He could say to those who saw and handled Him, "Behold a spirit hath not flesh and bones as ye see me have." Then did He rejoice in that perfect deliverance from those evil passions, which in their fury dashed against Him for His destruction.

15. Let not the waterflood overflow me, neither let the deep swallow me up, and let not the pit shut her mouth upon me. The Lord prayed, first, that the flood of waters, which had quenched the spirit of life in others, might not prevail to quench that eternal life that was in Him, but that by the same Spirit which had rested upon Him in the days of His flesh, He might descend in triumph to Hades, the place of those who had departed this life. Secondly, He prayed that *the deep might not swallow him up*, that He might not remain in the deep, wherein all human souls were enclosed, but might obtain the victory over Hades; and, thirdly, *that the pit*, or the grave, *might not shut her mouth* effectually on Him, but be forced to yield Him up at the appointed season. His love triumphed in Hades over the gaoler, and it broke the teeth of the monster, extracting his sting, by daring to enter His mouth, whose cry ever ascended, "Give, give."

16. Hear me, O Lord: for thy lovingkindness is good: turn unto me according to the multitude of thy tender mercies. Thus spake the Representative of all flesh in whom was shut up the goodness and lovingkindness of Jehovah. If He took upon Himself the multitude of our transgressions, and suffered the punishment due to them, how needful it was that the Father should turn unto Him in the fulness of His mercy, and thus testify His regard to the sacrifice of His Son!

17. And hide not thy face from thy servant; for I am in trouble: hear me speedily. *And hide not thy face from thy servant*, who has made Himself of no reputation, who has taken the form of a servant, and is made in the likeness of men. *I am in trouble*, because of the assaults of evil spirits, and the overwhelming darkness of humanity: *hear me*, O Father, *speedily*, let not the conflict be of long duration, but do Thou exalt Me, and shew that the name Thou hast given to Thine incarnate Son is above every name in heaven, in earth, and under the earth.

18. Draw nigh unto my soul, and redeem it: deliver me because of mine enemies. It was the custom of the Lord to offer importunate prayer, and even to repeat the same words to His Father. *Bring near, O Father, unto my soul its re-*

demption (קִדְמוֹת אֱלֹהִים) from the power of darkness. Leave Me not alone in the last struggle. *Deliver me* as a man from the power of the grave, *because of mine enemies*, who think by My death to cut off My salvation from the earth.

19. Thou hast known my reproach, how they have upbraided Me for My words, and like the waves of the sea have rolled over My soul. *Thou hast known my shame*, how maliciously they have made all men to flee from Me, as from one who hath an evil disease. *Thou hast known my dishonour*, how I have been wounded in the house of My friends, and brought to dishonour in the sight of all. But I commit Myself, with Mine adversaries, unto Thee, for Thou judgest righteously.

20. Reproach hath broken my heart. The rejection of that love, which He brought from the Father's bosom into the vessel of humanity, was too much for that heart to bear; its affections went forth in intense love for the eternal welfare of all men. Like a cutting instrument, *reproach* (עֲבָרָה) entered and wounded His heart, and He was full of heaviness and continual sorrow for their misdeeds.

He looked for some to take pity; He expected that some would lament on His account, for as a tender-hearted man He loved the sympathy of His kind, but all withdrew from Him; still, as He said, He was not alone, for the Father was with Him.

21. They gave me also gall for my meat; and in my thirst they gave me vinegar to drink. How marvellously everything was described beforehand touching the sufferings of the Lord at His first Advent! and shall we for a moment doubt that all which relates to the glory of His second Advent will not be as literally accomplished? Instead of comfort, said Jesus, *they gave me gall for my meat*: a visible sign of their bitter hatred; and *in my thirst*, the thirst of death, *they gave me vinegar to drink*; another sign of their acrimony, in pouring contempt into His soul. Such was their reception of Messiah!

22. Let their table become a snare before them. It was the time of the passover when they crucified Jesus, and so was it also when that great multitude came to Jerusalem before its final destruction by the Romans.

Their city *became a snare* of the fowler unto them, and the things which were ordained for their peace, in the assembling of the families of the nation, became the cause of their destruction, not merely by the hands of their foes, but by the hands of each other, and even the temple was polluted with the blood of men.

23. Let their eyes be darkened, that they see not; and make their loins continually to shake. *Their eyes will be darkened, that they will not see.* Visited with judicial blindness, they will not discern that the rod is stretched forth by God to visit them for their rejection of Messiah and His messengers.

Their loins, the seat of their strength, will continually shake; all their stability as a nation shall pass away because of their sin against the Son of man, and against the Holy Ghost, whom they *saw and heard*.

24. Pour out thine indignation upon them, and let thy wrathful anger take hold of them. *Pour out thine indignation upon them.* This He did by the announcement of His judgments by the lips of His messengers in the words of the Holy Ghost: "Beware lest that come upon you which is spoken of in the prophets." "Behold, ye despisers, and wonder and perish for your unbelief and hardness of heart."

And let thy wrathful anger take hold upon them. And why? Because they killed the Lord Jesus, and persecuted the apostles, they did not please God, and were contrary to all men; forbidding those whom He sent to speak to the Gentiles, that they might be saved, to fill up their sins alway: for the wrath, as predicted in this Psalm, came upon them to the uttermost (1 Thess. ii. 16).

25. Let their habitation be desolate; and let none dwell in their tents. *Let their habitation, or dwelling, be desolate.* Let their temple be overthrown, and not one stone left upon another. Let their city be razed to its foundations. Let Zion be ploughed like a field, *and let none dwell in their tents.* All the outgoings of the city were destroyed, and the whole land was laid desolate through the determined and obstinate resistance of its inhabitants; they could no more keep the feast of tabernacles, but were utterly spoiled, as a warning to the Gentiles, lest they should perish after the same example of unbelief.

26. For they persecuted him whom thou hast smitten; and they talk to the grief of those whom thou hast wounded. *For they have persecuted him whom thou hast smitten*, or, they have pursued Him unto the death of whom the prophets did write. They esteemed Him stricken, smitten of God, and afflicted.

And they talk unto the sorrow of thy wounded, or persecuted people, and therefore to the grief of Jesus, who said to Saul, when persecuting Him in the members of His mystical body: "Saul, Saul, why persecutest thou me?" The faithful have sorrow of heart, because the testimony of Jesus is unheeded.

27. Add iniquity unto their iniquity; and let them not come into thy righteousness. *Add iniquity unto their iniquity.* Add perverseness (עין) to their perverseness. They have made void Thy word by their tradition, and persist in so doing, going about to establish their own legal righteousness; they cannot enter into that which is received through the faith of Jesus Christ.

28. Let them be blotted out of the book of the living, and not be written with the righteous. *They shall be blotted out (ימחו) from the book of life (חיים),* because they accounted themselves unworthy of eternal life, and put it far from them, in the rejection of that life which came to them in Jesus Christ. And *let them not be written with the righteous,* with those who have yielded to the righteousness of God in Jesus Christ; a righteousness imputed and imparted. God has surely His recorders to write down the names of the righteous, and to blot out those of the wicked, who walk in hatred and strife. What a solemn admonition to warn us, lest we draw back to perdition, by not following the Lord's Christ!

29. But I am poor and sorrowful: let thy salvation, O God, set me up on high. *But I (said Jesus) am poor and sorrowful* Here we recognise the Man of Sorrows, who suffered Himself to be impoverished that He might eventually be the means of enriching us with eternal life and glory. *Let thy salvation, O God, set me up on high.* Let it be extended to Me, even unto the grave, and exalt Me to the right hand of power in the heaven. He prayed not only for His resurrection, but for His ascension, when He should share the glory of the Highest.

30. I will praise the name of God with a song, and will magnify him with thanksgiving. *I will praise the name of God with a song.* The Father's name, which He glorified on earth in the redemption of our nature, He now exalts in heaven, and *magnifies him with thanksgiving.* And this we also can do with Him, for the fruit of His Spirit is love, which gives confidence and joy, which, in imparting strength and peace, subdues all perturbation and trouble of heart. Thus are His people enabled to offer the sacrifice of thanksgiving, and to exalt His name for evermore.

31. *This also shall please the Lord better than an ox or bullock that hath horns and hoofs.*

This Eucharist of His people shall please thee, Jehovah. It shall delight Him more than an ox or bullock that hath horns and hoofs, better than the horned animal with his divided hoof. It is because the Lamb hath been slain, and now as the Living One appears in heaven for us, that we can bring of the fruits of the earth, and present them to Him without offence, that through them He may minister to us the spiritual blessing of His most precious body and blood.

32. *The humble shall see this, and be glad: and your heart shall live that seek God.*

The humble shall see, and be glad. They shall see Jesus, who was made a little lower than the angels, by the suffering of death, crowned with glory and honour, and shall long for the time when in their risen bodies they shall behold all things on earth put under His authority.

Your heart shall live that seek God in the face of Jesus Christ, for He speaketh to them in this wise: "Let not your heart be troubled: ye believe in God, believe also in me," the resurrection and the life; for redeemed from mortality, ye shall see God manifest in the flesh, and your heart shall rejoice.

33. *For the Lord heareth the poor, and despiseth not his prisoners.*

For Jehovah heareth the poor in spirit; they are ever before Him, whether in the body or out of the body, and he despiseth not the substance of his prisoners (ואת-אסיריו). He taketh pleasure in their dust, and will bring them forth from the prison house of the grave, and they shall walk in the liberty of eternal life, when this corruptible puts on incorruption, and this mortal immortality. The departed feel themselves unclothed, and they who are on the earth groan within themselves, as spiritual prisoners awaiting the adoption, to wit, the redemption of the body.

34. *Let the heaven and earth praise him, the seas, and everything that moveth therein.*

In the time of the resurrection the heavens will praise him, the earth, and all its inhabitants; the seas, and everything that moveth therein, will come at His bidding, and be subject to Him. This evidently shews that some great change will pass upon the creatures of heaven, of the earth, and of the seas. Doubtless that power will be given to men which He exhibited in the days of His flesh, and by which He moved the fish of the sea to gather together at His word.

35. For God will save Zion, and will build the cities of Judah: that they may dwell there, and have it in possession.

The prophecy now returns to shew that God will recover His ancient people, and bring them back to their inheritance. *God will save Zion.* His first work will be to establish Zion as the centre of His strength to all the earth. He *will build the cities of Judah*, and Jerusalem will be the metropolis of the great King; that they who are of the tribes of Israel may dwell there, and have it (as promised to Abraham) for an everlasting possession. What a change will take place in the Holy Land, when the times of the Gentiles are fulfilled, and the words of this prophecy accomplished!

36. The seed also of his servants shall inherit it: and they that love his name shall dwell therein.

The seed (זרע). He prophesieth not of seeds, as of many, but of the seed of His servants Abraham, Isaac, and Jacob, of whom, according to the flesh, Christ came; and thus evidently shews that the restoration of the kingdom to Israel will be accomplished, in order that Jesus, the seed of Abraham, may inherit the same, and may sit upon the throne of His father David, when they that love the name of Emmanuel, God with us, shall dwell therein, and when they who have loved Him, and suffered for His name's sake, shall reign with Him on the earth, "for the mouth of the Lord hath spoken it."

PSALM LXX.

FATHER, SAVE ME FROM THIS HOUR.

To the chief Musician, *A Psalm* of David, to bring to remembrance.

To Him who is Supreme. Concerning the Beloved, to bring to remembrance His sufferings.

1. *Make haste, O God, to deliver me; make haste to help me, O LORD.*

In these words there is unusual energy. Sorrow and anguish increase, the conflict becomes hotter as the end approaches, the flesh trembles, the soul is ill at ease, and the spirit is agitated by the blast of the terrible one. Jesus, pressed out of measure, cries to His Father for help.

He throws Himself upon Elohim, upon the divine nature, and

seeks the support of Jehovah, the self-existent One. *O Elohim (אלהים), deliver me; hasten to my help, O Jehovah (יהוה).*

2. Let them be ashamed and confounded that seek after my soul: let them be turned backward, and put to confusion, that desire my hurt.

The Holy Spirit here predicts the sad calamities that should come upon them who shed innocent blood. *They shall be ashamed* before their enemies, and confounded in their endeavours to secure to themselves the coveted power independently of submission to the will of God in Christ. They shall be driven by the sword of the Romans from place to place with cruel slaughter, until shut up in Jerusalem; they shall be consumed by the divisions of their own people. These things will befall them, because they delighted in doing evil, even to My last hour.

3. Let them be turned back for a reward of their shame that say, Aha, aha.

These, with the foregoing words, are a summary of that which is related by Josephus, the Jewish historian, concerning the events which led to the destruction of Jerusalem, and the desolation of the land. *They shall be turned back for a recompense of their shame that say, Aha, aha.* They who pointed with the finger of scorn at the righteous followers of Jesus, and uttered contemptuous words, derisive of their faith, were themselves, in due time, exposed to the same. With the measure which they meted to others, was it measured to them again. They who cast out the Lord and His disciples were themselves cast out of their heritage. They who resisted and killed the Just One, were themselves resisted, and slain with the sword of their enemies.

4. Let all those that seek thee rejoice and be glad in thee: and let such as love thy salvation say continually, Let God be magnified.

They shall rejoice (ישעו) in their freedom in the incarnate Son of God, and joy shall be the strength of those who seek Thee, where Thou mayst be found. They who love thy salvation in its past administration, in its present development, and in its future revelation, will say continually, in the midst of all trials and sufferings, Let God be magnified; let the Father be exalted until He be all in all.

5. But I am poor and needy: make haste unto me, O God: thou art my help and my deliverer; O Lord, make no tarrying.

But the Lord, returning and looking upon His manhood, impoverished by our sins, exclaims: *I am poor and needy: make haste unto me, O God.* With importunity He besought the Father's presence, that He might effectually overcome the powers of evil set in array

against Him. *Thou art my help*; all my succour is from Thee. Thou alone art *my deliverer*, from the depths into which Thou hast cast Me, for the perfecting of man's salvation, in the redemption of his nature in My person. O Jehovah! Thou who didst determine Mine incarnation, before the worlds were, who hast sent Me into man's nature, that I might abide therein for ever, tarry not. Grant that I may speedily exchange the image of the earthly for that of the heavenly, and thus, as man, shine forth in the express image of Thine immortality, to be seen and known as God manifest in flesh, by all the creatures of Thy hands.

PSALM LXXI.

YE KILLED THE PRINCE OF LIFE.

1. In thee, O LORD, do I put my trust: let me never be put to confusion. The life which the Son of God lived in the flesh was that eternal life that was with the Father, and which He manifested in the way of faith. In the Father as Jehovah, the self-existent One, who gave Him to have life in Himself, He ever put His trust. This was the ground of His confidence, and He could confidently ask His Father not *to put him to confusion*, that He might never be ashamed of His alliance with manhood, or of the work wrought out therein.

2. Deliver me in thy righteousness, and cause me to escape: incline thine ear unto me, and save me. It was in the Father's righteousness which He received, and continually appropriated to Himself, as man, that He sought deliverance for the nature with which He was clothed. *Cause me to escape*. Set Me free (וְהַפְּלֵטֵנִי) from the bonds of mortality, which cannot rest lawfully upon Me.

Incline thine ear unto me, O Father, and save me from the depths of misery into which, for the sins of men, I have been cast.

3. Be thou my strong habitation, whereunto I may continually resort: thou hast given commandment to save me; for thou art my rock and my fortress. *Be thou to Me*, Thine incarnate Son, *my strong habitation*. My Godhead is in Thee, therefore, as upon a rock I will establish Myself without fear of overthrow. Into the being of the Father He ever retired in times of trouble, and found Him indeed as a strong habitation.

Thou, O Father, hast given commandment to save, and by Thy glory Thou wilt raise Me from the dead (Rom. vi. 4). Thou art my rock and my fortress of defence against all the powers of darkness.

4. Deliver me, O my God, out of the hand of the wicked, out of the hand of the unrighteous and cruel man. *Deliver me, O my God (אלהי), out of the power of the wicked one (רשע), out of the power of the unrighteous and cruel man, who is the instrument by which the enemy works destruction to the righteous. He knew that they could have no power against Him except it were given them from above, and He recognised them, only as the cup of bitter wrath in His Father's hand, of which He was made to drink, and thus, while crying out for deliverance, He said: "Thy will be done."*

5. For thou art my hope, O Lord God: thou art my trust from my youth. *For thou, O Father, Adonai Jehovah (אדני יהוה), art my hope. In Him He saw the future power of His deliverance from Hades and the grave, and from the earth itself.*

Thou art my confidence from my youth. It grew with His growth, and perfectly developed itself in manhood. According to His day, so was His confidence in His Father.

6. By thee have I been holden up from the womb: thou art he that took me out of my mother's bowels: my praise shall be continually of thee. *By thee have I been holden up from the womb. By Thee I have been invested with flesh. By Thy power Thou gavest Me to have life in Myself, through the conception of the Holy Ghost; and by Thee from the bowels of My mother have I been supported sinless until now. From the bowels of My mother Thou wast ever bestowing upon Me (נתי), as Thy Son, life from Thine own being. My praise shall continually be of Thee, by whom I have been generated man, and born a holy thing unto Thee, though made in the likeness of sinful flesh.*

7. I am as a wonder unto many; but thou art my strong refuge. *Notwithstanding the scorn and rejection which I have received from the rulers of My people, yet the fame of My name has gone out into many cities.*

I am set for a sign (במפתח), which shall be spoken against, for the falling and rising again of many in Israel. My cross will be an occasion of stumbling to many, but My crown will cause many to acknowledge Me. Exposed to the blasts of persecution, and deprived of men's protection or recognition, I flee unto Thee, and I find

that *thou art my refuge* from the tongues of men, and My strength by which I am lifted up above all human weakness.

8. Let my mouth be filled *with thy praise and with thy honour* all the day. This was His prayer to His Father, that, loving righteousness and hating iniquity, *his mouth*, through the anointing of the Holy Spirit, *might be filled with his praise* and His honour during all the days (כל־היום) of His flesh. He found His Father's service to be liberty indeed, and His spirit rejoiced in Him who sent Him.

9. Cast me not off in the time of old age; forsake me not when my strength faileth. *Cast me not off in the time of old age, or decay* (וקנה). It was not that He had numbered many years, for He was cut off in the midst of His days: but sorrow had marred His visage, and had imprinted upon it premature decay, and His form was attenuated by reason of the fire which consumed Him. He thus appealed to His Father to look upon His inward integrity. Worn out with suffering, He continued, *Forsake me not when my strength faileth*. The weaker He became, the deeper He felt the need of the Father's indwelling presence.

10. For mine enemies speak against me; and they that lay wait for my soul take counsel together, Here He assigns the reason of His sorrow and weakness. *For mine enemies speak against me*, Thy faithful and true witness. They rise up in anger, and contradict the truth of My testimony. They call Me a deceiver, and lay wait for my soul, watching a favourable opportunity to slay Me. *They take counsel together*, to remove Me by a violent death.

11. Saying, God hath forsaken him: persecute and take him; for there is none to deliver him. In uttering these things, they thought to do God service, but their intemperate zeal was not according to knowledge; they thought they knew the Father, but gave proof of their ignorance in the rejection of His Son; they said of the incarnate Son of God, *God hath forsaken him*, and their opinion was apparently confirmed by His own words on the cross; from such conclusions, they cried: *Persecute and take him*.

The chief priests with the scribes and elders mocked Him, and said: "He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him; for he said, I am the Son of God."

12. O God, be not far from me: O my God, make haste for my help. The Sufferer, in all humility and resignation, turns to His Father, and exclaims (אלהים): God of My divine substance, which through its union to mortal flesh is enduring the pangs of death, because of its sin imputed unto Me, *be not far from me*; let this dark cloud of Thy displeasure disperse, and cause the bright beams of Thy love to shine into My soul. O my God (אלהי), *hasten to my help*, and bring Me forth as the Son of Man into light and immortality.

13. Let them be confounded and consumed that are adversaries to my soul; let them be covered with reproach and dishonour that seek my hurt. *They shall be confounded and consumed that are adversaries to my soul.* As the husbandmen hoped to retain possession of the vineyard when they had slain the heir, so did the Jews in putting the Lord away by violence expect to secure the inheritance to themselves; but the Roman power to which they were subservient turned against them. Because they were the adversaries of Jesus of Nazareth, and repented not, they were consumed one of another, and were destroyed of their enemies, so that they ceased to be numbered among the nations of the earth.

They shall be covered with reproach (יעשו דרפוד) and dishonour that seek my hurt. It is remarkable how literally this prophecy has been fulfilled with respect to the Jews among the nations of the earth. As they reproached the Lord, and those whom He sent, so have they in their turn been reproached, and been held in dishonour by professing Christians. When the latter obtained power in the earth, they failed not to recompense to their persecutors the like measure they had in the time of persecution received from them.

14. But I will hope continually, and will yet praise thee more and more. My sufferings shall redound to Thy glory, My flesh shall rest in hope: by it am I continually upheld before Thee, looking forward to My consummation in bliss, when, raised again from the dead, *I shall yet praise thee more and more* for Thy great love to men in this Thy work in Me. My blood shall be the seed of My Church, as well as the means of the redemption of the world, out of which that Church will be taken for future blessing.

As the members of My mystical body will be gathered, from generation to generation, during the time of My personal absence from the earth, so My praise will increase until the mystery of god-

liness be finished, when it will fill creation with the song of redemption.

15. My mouth shall shew forth thy righteousness and thy salvation all the day; for I know not the numbers thereof. The Word made flesh used His mouth to declare the righteousness of the Father, which filled His whole being, so that all the day He manifested His salvation in living above the power of the world, the flesh, and the devil.

For I have not known the numbers (לא ידעתי ספרות), literally the books, in which are contained the records of Thy kingdom. He speaks here as perfect man, whose knowledge must in this respect be circumscribed, and refers all to the Father, through whom it is communicated to the incarnate Son. Thus the election belongs to the Father; and the times and seasons for manifesting His righteousness and His salvation, in the various forms in which they will be revealed, are ascribed to the Father by the Son Himself. This also shews the solemn truth, that the books are closed during the time of the Son's intercession; at the cessation of which He will be commissioned as Judge to open them. Such seems to be a fair solution of this difficult text.

16. I will go in the strength of the Lord God: I will make mention of thy righteousness, even of thine only. It is worthy of our attention how the Son of Man shews to us in His own experience whence He derived the strength in which He was enabled to go forward in the midst of many difficulties and much opposition to fulfil His Father's will. He derived His strength from the Father, with whom He is one, as touching His divine nature, and upon whom He called in prayer as "Adonai Jehovah" (אדני יהוה), His support, and the Being in whom He existed from all eternity, in whom as generated man He still exists, and as such will continue to exist, world without end. Amen.

I will make mention of thy righteousness, and of thine only; not the righteousness of the law, which is a vain thing, but Thy righteousness which is in Me exhibited, as a living and abiding principle of life. Thus He honoured His Father, exalted His righteousness, and hid Himself in Him.

17. O God, thou hast taught me from my youth: and hitherto have I declared thy wondrous works. *O God, thou hast taught me from my youth.* Thou art the source of light, by which, as Son of Man, I have known Thy purposes, and how, in each season, to fulfil Thy will. Thus spake He, of whose child-

hood it is written, that He grew and waxed strong in the Spirit, filled with wisdom, and the grace of His Father was upon Him, and remembering this, He was comforted in His afflictions.

Hitherto have I declared thy wondrous works. Again he shews how steadily, from the beginning of His ministry in the temple to the time He uttered these words, His whole soul was occupied in manifesting the works of His Father. His testimony was unto Him. He revealed the mystery of His being, His knowledge, His righteousness, and future purposes in the earth.

18. Now also when I am old and greyheaded, O God, forsake me not; until I have shewed thy strength unto this generation, and thy power to every one that is to come.

These words evidently bring us to the end of His sorrowful ministrations, for which He received no thanks, and was even mistrusted by those who had grace to follow Him.

Extreme sorrow has changed in a night the hair of youth to the greyiness of age, both in men and women. History furnishes several such instances. The words shew us that such was the outward sign presented by the Man of Sorrows to those who knew not the secret cause of so sudden a change.

Moreover, unto the time of decay (יגם ער־קנה) and grey hairs, thou, O God, wilt continue with Me, even until *I have shewed the strength of thy salvation unto this generation.* This He did when raised from the dead. He was declared to be the Son of God with power by His anointed witnesses to that perverse generation.

And thy might unto all that will come (יבא) to me through the preaching of My Gospel. All, by My power, as the resurrection and the life, will I raise up at the last day.

19. Thy righteousness also, O God, is very high, who hast done great things: O God, who is like unto thee!

Thy righteousness also, O God, is very high. It came from Thee at My entrance into the world. Again, it reacheth unto Thee at My return to Thy right hand. It came from the inaccessible heavens to visit the earth in flesh, and in its resurrection and ascension it hath touched the highest heaven and filled all intermediate space.

Thou hast done great things in Israel, as the God of Thy people. *Who is like unto thee!* who doest according to Thy will in the armies of heaven, and among the inhabitants of the earth? None can stay Thy hand from working, or say unto Thee, What doest Thou? Who is like unto Thee, Thy righteousness, Thy works, and Thy glory?

20. *Thou, which hast shewed me great and sore troubles, shalt quicken me again, and shalt bring me up again from the depths of the earth.*

Thou hast shewed me, Thine incarnate Son (partaking of man's nature, and bearing his sin), great and sore troubles. Darkness hath brooded over My spirit, My soul hath been troubled, and My flesh marred by the weight of Mine affliction and Mine agony. Surely have I been put to the proof, but I have stood My ground, and the enemy hath not for a moment been able to boast himself against Me. *Thou wilt quicken me* by Thy life, so that death will have no more power over the substance of My flesh.

As the Prince of Life I will grapple with death, and in dying overcome it, and him that hath power to inflict it. From the depths of the earth, from the lower parts of the world to which I must descend, *thou wilt bring me up* in the power of an endless life, to minister as man's High Priest and Mediator, and to stand between him and Thee.

21. *Thou shalt increase my greatness, and comfort me on every side.*

Thou, O Father, shalt increase my greatness, from the time that Thou shalt bring Me from the grave. In heaven, angels, authorities, and powers shall first be made subject to My power (1 Peter iii. 22). On earth, when Thou wilt send Me to reign, Thou wilt increase My greatness, until every knee shall bow, and every tongue confess the lordship of Thy Christ unto Thine own eternal glory.

Thou wilt comfort me in the possession of My Church. *Thou wilt surround me* (וּסָבִיב) with My risen saints, and make them the circle of My glory.

22. *I will also praise thee with the psalter, even thy truth, O my God: unto thee will I sing with the harp, O thou Holy One of Israel.*

I will also praise thee with the psalter, even thy truth, O my God (אֱלֹהֵי). He will cause His spirit to awaken the psalter, and tune the harp to gladness, and the subject of the eternal song will be, that God is a God of truth, and that all His works have been wrought in truth. He will be manifested in Jesus Christ, as the God of Israel, the people in whom He is the ruler, and by whom He will fill creation with His knowledge, praise, and glory.

23. *My lips shall greatly rejoice when I sing unto thee; and my soul, which thou hast redeemed.*

The spirit of Christ, as the spirit of truth, will not only move both the singer and the player on the instrument to sing sweetly, and to play skilfully, but He Himself will head up the choir of the redeemed. He will give thanks to the Father, and celebrate His goodness in

the gift of Himself, to accomplish His will. At the head of His disciples He will sing a hymn of such exquisite perfection, that the ears will be more than satisfied in the hearing thereof, such marvellous delight will it convey to the soul.

24. My tongue
also shall talk of
thy righteousness
all the day long:
for they are con-
founded, for they
are brought unto
shame, that seek
my hurt.

Here is a description of that heavenly conversation with which He will entertain all who hear Him. His delight will ever be in His Father, and daily He will meditate upon *his righteousness*, manifested in all His works, and will talk of the same to all who are in His fellowship. *They have been confounded, and have been brought to shame, who have sought to do me evil*, and they shall remain an abhorring unto all flesh. His song will not only be concerning the goodness, but also touching the severity of God.

PSALM LXXII.

THE LORD SHALL GIVE UNTO HIM THE THRONE OF HIS FATHER
DAVID.

*A Psalm for
Solomon.*

For the Prince of Peace.

1. Give the king
thy judgments, O
God, and thy
righteousness unto
the king's son.

The King by right is He who from all eternity is God, the Creator and Ruler of the universe, and the King's Son is He who is not only the root of David, but his offspring, as concerning the flesh; the Man who shall sit upon His throne for ever; for David shall never want a man, saith the Spirit of God, by Jeremiah, to sit thereon (Jer. xxxiii. 17). This saying was confirmed by the heavenly messenger to the Virgin Mary (Luke i. 32), and by the Lord Himself (Matt. xxv. 31). As God and King, to Him belongeth judgment, for He knoweth what is in man. As the Son of Man, of the house and lineage of David, His sceptre will be a sceptre of righteousness; to Him it belongeth, and He will execute judgment, for the Father hath committed both unto Him, who is God of God and Son of Man.

2. He shall judge thy people with righteousness, and thy poor with judgment. *He shall judge thy nation (עַמְּךָ) with righteousness.* One person is herein spoken of as the Judge and the Minister of Righteousness. The nation which hath sought to establish its own righteousness according to the law, He will judge by the law. It is His own people who did not receive Him who will be judged by Him, and His judgment will be righteous. *And thy poor* in spirit, those who have been humbled by affliction, and tormented in the body, will He judge with a righteous decision, more especially those who have refused to serve Antichrist and the false prophet.

3. The mountains shall bring peace to the people, and the little hills, by righteousness. *The mountains, or kingdoms, shall bring peace to the nation (לְעַם) of Israel, and their little surrounding dependencies by righteousness,* while the outward forms of nature in their high and low places will be so blessed as to yield nothing that shall hurt or destroy; the mountains and hills also symbolize those great and little kingdoms, which will unite to bring peace to Israel. Then indeed the fruit of righteousness will be sown in peace of them that make peace. Blessed are the peacemakers, for they shall be called the sons of God, being the sons of the resurrection.

4. He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor. *He shall judge the poor of the nation (עַם);* they will no longer be left in their affliction and poverty with none to help them. *He shall save the sons of the needy* from their adversity, and give them prosperity under His benign and parental government. He will crush the oppressor that turneth a man against his own flesh, and hardeneth the heart in pride and covetousness.

5. They shall fear thee as long as the sun and moon endure, throughout all generations. *Those who receive His blessing will fear Him continually, as long as the sun and moon endure, throughout all generations.* As the Sun of Righteousness, Jesus will endure for ever, and the Jewish nation, as the moon, will reflect His glory, so that the nations of the saved will fear Him with the sun (עֵם-שֶׁמֶשׁ), and before the moon (וּלְפָנֵי יָרֵחַ), throughout all generations; His kingdom shall have no end.

6. He shall come down like rain upon the mown grass: as showers that water the earth. *He shall come down like rain upon the mown grass.* He will descend upon all flesh over which the scythe of judgment has passed, and by the pouring out of

His Spirit will cause it to come forth in newness of life, even as the showers that water the earth make the grass to grow up again, clothed with fresh beauty and vigour. After the ascension of Jesus the earnest of the Spirit came down upon the Church ; so after the ascension of the saints will the full blessing of the Spirit come down upon the earth, the indignation of the Lord having passed away in the destruction of the wicked.

7. In his days shall the righteous flourish ; and abundance of peace so long as the moon endureth.

In his days, when He shall reign upon the earth with His saints, *the righteous shall flourish*. He shall be as the branch of righteousness, whom men will no longer despise nor reject. And there shall flow *an abundance of peace* over all the earth, *so long as the moon endureth*. Thus said the Lord, by Jeremiah the prophet, "If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season ; then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne ; and with the Levites the priests, my ministers" (Jer. xxxiii. 20, 21). As the covenant is eternal, so will also these luminaries be, and those heavenly and elect bodies which they were made to symbolize.

8. He shall have dominion also from sea to sea, and from the river unto the ends of the earth.

He shall have dominion also from sea to sea, and from the river unto the ends of the earth. As the heir, or seed of David, He will re-deem the land according to the promise to Abraham : "Unto thy seed have I given this land" (Palestine) ; from the river of Egypt (on the west) to the great river (on the north) (Gen. xv. 18). And I will set bounds from the Red Sea (on the west), even unto the sea of the Philistines, or Mediterranean (north-west) (Exodus xxiii. 31). Every place whereon the soles of your feet shall tread shall be yours from the wilderness, and Lebanon (on the north-west), from the river Euphrates, even unto the uttermost sea (on the south-east, or east side, called also the sea of Oman), shall your coast be (Deut. xi. 24). This will be that portion in which nothing shall hurt or destroy. It shall become as the garden of the Lord for beauty and excellency, and it shall be acknowledged as the glory of all lands, a sign of that blessed condition into which He will bring all the earth, after its last fiery purification at the close of the millennial age.

9. They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust.

They that dwell in the wilderness, the sons of Ishmael, shall bow before him. When that prayer of Abraham shall be heard, "O that Ishmael might live before thee!" he will live before Him who is God manifest in the flesh, and in the presence of his brethren, the sons of Isaac, and will be blessed in his portion.

And his enemies shall lick the dust. From a state of enmity they shall be reduced to complete subjection, and be compelled to accept the punishment due to their hatred.

10. The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts.

The kings of Tarshish. Tarshish was one of the sons of Javan, whose first settlements were in Asia Minor, and thence pushed westward, even to Italy, and in prophetic language may well represent the nations spread over these parts, and, indeed, the whole of the western district of the Atlantic Ocean. *And the kings of the isles of the sea, or of the sea coasts (אִיִּים), shall bring presents:* an offering (מִנְחָה Minchah). They will give tribute to the Israel of God.

The kings of Sheba and Seba shall offer a gift. Sheba, the son of the Cushite, a dark-coloured race, and Seba, the name of a metropolitan city, belonging to the same people, who represent the Arabians, will bring their gift (אֶשְׁכֶּרֶת), their sweet drink offering, to the temple in Jerusalem. These kings are represented as furnishing the gifts for the meat and drink offerings, as also other costly productions of the earth, styled the glory or riches thereof. Thus, that which was offered in secret by a few princes to the infant Jesus, as King of the Jews, will be offered openly by all kings before the Lord, when He shall sit on His throne in Jerusalem. The various nations will send up their heads and representatives to Him, who shall then be the great King in His beloved and eternal city.

11. Yea, all kings shall fall down before him: all nations shall serve him.

The circle of His dominion enlarges and compasses the earth. *All kings will fall down before him, and confess that He is Lord of all. All the gentiles shall serve him,* and the world shall then know the Son as the Governor among the nations. Thus the prophet foresees everything subject to His dominion, and speaks of Him as the Universal Monarch.

12. For he shall deliver the needy when he crieth; the poor also, and him that hath no helper.

He will be the friend and protector of all. He who died for every man will see that each one has that which is lawful and right in His sight. None will be sent empty away.

He will deliver the needy when he crieth out for a supply of his wants. The poor and the helpless will He comfort and befriend, and cause them to bless His holy name. He will indeed be gracious unto all who need His favour.

13. He shall spare the poor and needy, and shall save the souls of the needy. *He will have pity (יחס) upon the poor and needy. Power will not quench His compassion, nor weaken His desire to save. In His pity He will save them from poverty and need. He will grant them enough and to spare, for He will, as a princely giver, bestow liberally upon all, and will not upbraid.*

14. He shall redeem their soul from deceit and violence; and precious shall their blood be in his sight. *He will be seen as the Redeemer of the world, and will set free the souls of His subjects from deceitful workers, and from men of violence. Precious shall their blood be in his sight. He will have no wars and fightings, for His kingdom will be one of universal peace. They who love those things may not abide before Him. He will honour and protect every man, regarding him as a creature created in the image and likeness of God. Precious shall be the life of all flesh in his sight. We learn from Rev. xx. 7, that though Satan will be bound for an appointed period, yet, in the flesh of man, possessing the unchanged nature of Adam, there will remain the seeds of evil, continually needing to be repressed and cut off, and which, when the enemy is loosed for a short season, will quicken into rapid growth, and will yield the fruits of rebellion against the Lord and His saints, and the holy city.*

15. And he shall live, and to him shall be given of the gold of Sheba: prayer also shall be made for him continually; and daily shall he be praised. *And he shall live in the power of an endless life; possessing which, He will be seen as the Prince of Life. To him shall be given of the gold of Sheba. As a man He will consent to receive the most precious productions of the earth, to be used for the building of the temple, the holy city, and their adornment. The gold of Sheba, or of splendours (שְׁבַא), may simply mean the gold of some famous district.*

Prayer shall be made for him continually, that His blessing may effectually spread itself over the earth. Men will bow before Him; in His name they will worship the Father, and will receive the immediate fulfilment of their desires. It will be one of the blessed

privileges of that time, that before they call, He will answer ; and while they are yet speaking, He will hear (Isa. lxxv. 24). *Daily shall he be praised*, through whom such goodness has flowed out into creation.

16. There shall be an handful of corn in the earth upon the top of the mountains ; the fruit thereof shall shake like Lebanon : and they of the city shall flourish like grass of the earth. *There shall be an handful of corn in the earth upon the top of the mountains.* This prophecy evidently refers to those whom the Father hath especially given unto the Son, and whom no one hath been able to pluck out of His hand, the first fruits unto God and the Lamb (Rev. xiv. 1), who shall be placed at the top of the mountain, or head of the kingdoms of the earth, designated by Daniel the highest holy ones (קדושי עליונים). The fruit of this handful of corn, or this little flock, will yield a glorious harvest in the age to come, for it *shall shake like Lebanon*. As the rich produce of Lebanon waves beneath the balmy breeze of heaven, the symbol of the Spirit of God, so will this first ripe fruit of the election, moved by the Spirit of God, become a seed of blessing to the holy city, and thence to the whole earth. For though all flesh be as mown grass, after the scythe of judgment has passed over it, yet it will flourish again, under those who shall come down upon the nations of the saved in showers of blessing (Micah v. 7). Literally, the words shew to us the exceeding fruitfulness of the renewed earth, even to its mountain tops.

17. His name shall endure for ever : his name shall be continued as long as the sun : and men shall be blessed in him : all nations shall call him blessed. *His name (Jesus Emmanuel) shall endure for ever.* As is His divinity, so will be His humanity, and so will be the reign of Him who hath united both natures in Himself. Once on this earth He will remain thereon for ever. *His name shall be continued as long as the sun.* In the language of Scripture, the sun is the symbol of Himself, the Sun of Righteousness, that which He hath formed for perpetuity, even as the new heavens and the new earth will endure for ever (Eccles. i. 4), so will the Man and His name.

Men shall be blessed in him. They shall bless themselves in Him (ויברכרו). God will be all in all, and *the nations*, or Gentiles, *shall call him blessed*. As the visible Head of all, He will be blessed in His Father, and communicate blessing unto His creatures. "He who blesses himself in the earth shall bless himself in the God of truth (באלהי אמת) ; and he that sweareth in the earth shall swear by

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the God of truth; because the former troubles are forgotten, and because they are hid from mine eyes," said the Lord God (Isaiah lxx. 16). It is needful for our learning, and for our assurance in the faith, to observe that the words in both instances are literally, the God, Amen; one of the names assumed by Jesus Christ at the time of His revelation to His servant John (Rev. iii. 14).

^{18.} Blessed be the Lord God, the God of Israel, who only doeth wondrous things. *Blessed be Jehovah Elohim*, that divine subsistence which is, and was, and will evermore exist, the Almighty (Rev. i. 8). Blessed be the Redeemer who will triumph over His enemies, and cast out all evil from His works, that His tender mercies may flow over them in streams of blessing for ever and ever. Blessed be the Preserver, who will cause His goodness to penetrate and pervade the new heavens and the new earth, and all who shall dwell therein.

Blessed be the God (אלהי) of Israel, in the person of His incarnate Son in relation to the Israel of God, both in the celestial and terrestrial forms of its manifestations. He will ever be acknowledged as the only begotten Son of God, presiding over the sons of the resurrection, whom He will manifest in the fellowship of His name, His throne, and His glory, equal in all things with Him as touching His manhood. He will ever be acknowledged as King of Israel, and in all His tribes He will be blessed, and be made a comfort and a blessing to them.

He only doeth wondrous things. As Creator, Redeemer, and Preserver, He doeth the wondrous things foretold in this prophecy. In vain men may think that without Him they can subdue the earth, cast out the enemy, remove the evils in its animal, vegetable, and mineral divisions, and purify the atmosphere which surrounds this globe. He alone will do these wondrous things.

^{19.} And blessed be his glorious name for ever; and let the whole earth be filled with his glory; Amen, and Amen. *And blessed for ever be the name of his glory (שם כבודו).* His name Emmanuel, by which He will be known, acknowledged, and worshipped with thanksgiving for ever and ever, world without end. Amen.

And the very substance of the earth (אח-כל הארץ) shall be filled with His glory, and reflect His beauty as in a mirror, whilst everything will preserve the form of its original creation, to shew forth the wisdom, the power, and the glory of the beneficent Creator.

Let the Church say Amen, and let Israel respond Amen, and let its echoes be heard in all places of His dominion.

^{20. The prayers of David the son of Jesse are ended.} *The prayers of the beloved one*, the Son of Jah, or of Him who exists, whose name is I Am, *are ended*. There will be nothing more to pray for. Everything that God hath promised to fulfil will then be accomplished in heaven and in earth. Continual thanksgiving will for ever be offered, as an acceptable sacrifice of sweet smelling savour, unto Him who is God over all, blessed for evermore.

END OF BOOK II.